WESTERN LUMINARY.

TODD & SKILLMAN, PRINTERS AND PUBLISHERS. JOHN F. COONS, EDITOR. TERMS—$2 IN ADVANCE, $2 50 IN SIX MONTHS, OR $3 AT THE END OF THE YEAR.

Vol. X.—No. 22. LEXINGTON, KY. WEDNESDAY, DECEMBER 11, 1833. Whole No. 488.

TERMS.

Two Dollars, if paid in advance; *Two dollars and fifty cents*, if payment is delayed till the end of six months, or *Three dollars*, at the end of the year.

Persons procuring five new subscribers, and paying for them in advance, shall be entitled to a sixth copy gratis.

Postmasters who will act as agents, shall receive the paper without charge.

☞*All letters and communications must be addressed to the Publishers*—POST PAID, *unless from agents containing remittances.*

Advertisements inserted at the usual rates.

LEXINGTON:
WEDNESDAY, DECEMBER 11, 1833.

For the Western Luminary

Influence and responsibility of Christians.

No. IV.

MR. EDITOR—Another point on this subject that claims attention is,

4. That in view of the whole subject, we are to regard it as a distinguished honor and a high privilege to have influence so important in its character, effects, and interminable consequences, which we may employ to the glory of God, to the comfort and salvation of men, and to our own eternal benefit and glory. In the view of the subject which has been taken, the condition the agency and the person of man derive importance, from the connections and relations in which he is considered in the grand system of God's moral government; that every man is a component and important part of this system, sustains important relations and has committed to him a very important agency in the plan of God, which agency brings him into contact with an important train of results and consequences. We consider our highest honor in the world, to be made something of, to sustain important and honorable results committed to our trust—this is regarding us as a component and important part of the system of this world's administration. If then this world's honors give such dignity and consequence to those who possess them, and if they be considered so distinguishing a privilege, how much more to be an important and connecting wheel in the machinery of God's administration? And to have committed to us important results and consequences, in the government of God, which terminate not merely in some little *petty* and *transient* interests, but which extend far beyond the vision and the ken of mortal man;—consequences on which eternity hangs? In view of the displays of the glory of God, in his wise and just administration, the holy man of old said, "Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy." These words are ascribed to those who had been accounted of in the government of God, and who had finished their work, gained their victory, and were now with admiration contemplating the results of the administration of God, in the consummation of their glory.—Christians then should consider themselves as honored of God, in having so much of his glory committed to their agency and influence.

5. Another very important consideration that should be deeply impressed on our minds, is, that we are responsible and must answer to God, for the manner in which we have employed this influence. There is no evading or putting off this solemn test, for the system of God is such, that the operation of the machinery which he has set in motion will bring every one up at the proper period, to pass under the solemn review of his scrutinizing eye. None shall then be able to skulk out of the way, and no action however secret shall be able to escape this judgment. And if we will consider the principles that will be brought to bear, we will find that they have a direct reference to the social relations and duties of life—to the regard which we are to manifest and the exertions we are to employ, to promote the well-being and happiness of our fellow men. God himself has formed the connections and the relations in which we are placed in this world, and has connected our happiness with the manner in which we regard these relations, as the surest test of our character and preparation for the glory of his presence. "Come ye blessed of my father" he says, "For I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me."

6. The manner in which we employ the influence given us, and the regard we have to the offices and duties involved in it, determine our character, our peace and our eternal destiny. The Lord has declared that all shall receive according to that they have done, whether good or bad. He also declares, "Whatsoever a man soweth, that shall he also reap. He that soweth to the flesh shall of the flesh reap corruption; and he that soweth to the Spirit, shall of the Spirit reap life everlasting." He then that disregards these principles, and does not give a holy respect to the social relations in which he is placed, and exert in them and through them, a sweet and purifying influence, destroys his own peace and interest;

1. By cherishing and indulging bad feelings towards his fellow men, in not having a tender eye to their peace and their welfare: and by pursuing towards them a course that would suppose his interest and comfort depended upon the destruction of theirs. We are brethren, and must feel so, before we can feel right here, or be prepared for heaven.

2. By incurring the displeasure and ill-will of all who know him, so that none can confide in him, respect or love him—he casts fire-brands, arrows and death, until he is the dread and the abhorrence of all. We are made social beings and are all dependent—and the person that disregards these principles—and disregards the peace of others, finds little favour—and reduces himself to wretchedness.

3. The influence stops not here, but pollutes his conscience, and sears it as with a hot iron, erases and obliterates moral principle—and prevents the exercise of every amiable and noble feeling: and prevents the rising and growth of all religious feelings, for where a love, and tender regard to the peace and interest of his brother is not found, there is no place for the love of God.

4. By undermining all his hopes, blotting out every appearance of evidence, he may have, of the favour of God, and dispossessing his mind of the animating, purifying and comforting hope of the Gospel.

5. By heaping up wrath against the day of wrath, and righteous judgment of God. And preparing himself for the goadings and dreadful pangs which he shall feel when he beholds the multitudes whom his example and his influence have destroyed forever and ever.

"But he that soweth to the Spirit, shall of the Spirit reap life everlasting.', He that regards these principles and cultivates this Spirit, shall realize and enjoy the fruits; which will be,

1. A sense of the approbation and favour of God.

2. The confidence and good will of his fellow men.

3. He shall realize a spiritual strength and energy of character which the other cannot have; he shall feel the influence of fixed and good principles as a stay and support to his soul, and encouragement to his mind in all efforts to do good.

4. He will have a conscience, that is whole, unpolluted, and free from a weight of guilt and forebodings of evil; "void of offence towards God and towards men;" and acting the part of a monitor that is perspicuous and active: the exercise of which, will be a great peace and comfort to him. Nothing more destroys a man's peace, resolution and energy in life, than a guilty conscience.

5. While cultivating and exercising this spirit he shall grow in grace, in a lively hope, and in preparation and expectation of happiness and glory.

6. He shall obtain the reward of the just, and be blessed through eternity with the reflection that while here he was guided by the noble principles of righteousness and benevolence; that he lived for a higher and more noble object than the promotion of discord, misery and ruin—that he sought the prosperity and welfare of men and not their destruction; and shall have the blessedness to see multitudes whom by his example and influence he saved from wretchedness and woe. "Who can imagine the circumstances and feelings of the great day of final reward, and think of hearing the approving voice of Him who "searches the heart," and at the same time be told by conscience, that the zeal which gives life to his labours in the cause of the oppressed, ferments with the gall and acrimony of worldly animosity—that this zeal prompts him to indulge in exaggerations, if not to propagate calumnies; and exults much more in the overthrow of the oppressor, than in the redemption of the captive? If the greatness of the future reward proves that it must be altogether "of grace, not of debt," then unquestionably, must it demand in the recipient a temper purified from the leaven of malice and hatred." Brethren, let us not deceive ourselves "For all the labor of a man to appear what he is not, is making preparation for his own confusion. What should we think of a husbandman who sows cockle instead of barley; and who having, by early rising and performing his labor in the dark, deceived his neighbors, should congratulate himself on his ingenuity? Foolish man! we should say, of what account is it to his neighbor, in comparison of what it is to himself? It will soon appear what he has been doing." "Be not deceived, God is not mocked, whatsoever a man soweth that shall he also reap: He that soweth to the flesh, shall of the flesh reap corruption; and he that soweth to the Spirit, shall of the Spirit reap life everlasting."

H.

Preparation for a Revival.

HOW TO REMOVE CONTENTIONS AND QUARRELS.

The church which desires to be watered from above, ought to bring to an end all its contentions and quarrels. It is probable that the greatest of all the hindrances to the spread of religion in our land, is contention. It infects almost every church, and poisons all the peace and happiness which comes within its influence. It is not always open war. Sometimes on the other hand it is regulated by all the forms of civility and politeness, so that the most scrutinizing observer could discover no overt act of unkindness or revenge. But God looks into the heart, and sees the unkindness and the revenge which lurk there. How many such cases there are, all over our country at this time, and in how many ins ances during this winter, will the Spirit of God be driven away from a church, because the members of it are not at peace, and will not be at peace.

"But how shall our quarrels be brought to an end?" you inquire. The process is a very simple one. Nine tenths of the heart burnings and difficulties which exist among men, are solely the effects of *talk* upon transactions which are past, and might be forgotten; but parties are formed, and whenever they come together, they renew the discussion and thus keep alive the flame. Now there is but one way of settling such disputes, and that is by dropping and forgetting them. Let them remain just where they are, and resolve before God that you will not speak of them with friend or foe, or make any, even the most distant allusion to them. You cannot come to an agreement by discussion. You cannot convince your antagonist, nor will your antagonist convince you. The more unreasonable he is, and the more completely in the wrong, the more difficult it is to make an impression on him; so that a quarrel never can be talked out, and finished in that way. Contentions in churches and neighborhoods must be ended either by some new and more absorbing subject appearing to supply their place, or by Christian principle coming in to banish them by mutual consent;—or else they must go on for years, destroying peace, ruining the religious interests of the community, and keeping the Holy Spirit effectually away. In such cases every week and month bring fresh fuel to the fire; in trying to settle one topic by angry discussion, a dozen others arise; there is no end to it, and from the very nature of the human mind there can be none. No! the remedy is for every individual to go to God, and of his own accord confess his own sins, and resolve to drop the subject forever. The matter of contention is almost always, to use the language of a distinguished pastor, "too crooked ever to be made straight in this world, and the best way is to let it alone." In fact if the pastor of a church, foreseeing a gathering storm among his flock, arising out of transactions which were past, could induce his people to resolve together in church meeting, that from that time they would not, for one year, allude, in the slightest degree, or in any way, to the subject, he would succeed in putting an effectual extinguisher on the most threatening contention that ever appeared.

THE SPIRIT OF A REVIVAL.

Let every individual Christian, explore and confess his sins, and renew the consecration of himself to God's service. Think what the real nature of God's service is, and what is the actual spirit which ought to regulate it. A large number of the abortive efforts to do good which are made by Christians, are rendered so by their being made from wrong motives. A man wishes to have his party increased, or to enjoy the pleasure of exercising influence, or the reputation of being active and useful, and under the influence of such feelings, he goes at work with all his soul, and after a great deal of bustle and effort, he is surprised to find that there follow no genuine and happy results. Perhaps he is blind to the reason, but the reason really is, that personal attachment to the Saviour, and desire to promote individual holiness and happiness is not his motive. Let every Christian then, who desires a revival of pure religion around him, look into his heart, scrutinize its principles of action, and bring himself to the right place before God, and to the right feelings in reference to man.

The pastor of a church himself may often err in this respect. There are so many other inducements to lead him to wish for a revival of religion in his congregation, besides the simple desire to promote the holiness and happiness of the human soul, that his heart is exceedingly prone to go astray. We evidently cannot expect God to bless any efforts that are made under the influence of the unhallowed principles which insinuate themselves into the heart, assuming the character of pure Christian zeal. Such efforts will not be blessed, and in a thorough examination of their own motives, many Christians may find an explanation of the unfruitfulness of their labors.—*Religious Magazine.*

Creeds and Confessions.

Extracts from the Rev. Dr. Miller's lecture on "Creeds and Confessions."

By a CREED, or CONFESSION OF FAITH, I mean, an exhibition, in human language, of those great doctrines which are believed by the framers of it to be taught in the Holy Scriptures; and which are drawn out in regular order, for the purpose of ascertaining how far those who wish to unite in church fellowship are really agreed in the fundamental principles of christianity. Creeds and Confessions do not claim to be in themselves *laws* of Christ's house, or legislative *enactments*, by which any set of opinions are *constituted truths*, and which require, on that account, to be received as truths among the members of his family.

Now, I affirm, that the adoption of such a Creed is not only *lawful* and *expedient*, but also indispensably *necessary* to the harmony and purity of the visible church. For the establishment of this position, let me request your attention to the following considerations.

1. Without a Creed explicitly adopted, it is not easy to see how the MINISTERS AND MEMBERS OF ANY PARTICULAR CHURCH, AND MORE ESPECIALLY A LARGE DENOMINATION OF CHRISTIANS, CAN MAINTAIN UNITY AMONG THEMSELVES.

2. The necessity and importance of Creeds and Confessions appear from the consideration, that one great design of establishing a church in our world was, that she might be, in all ages, A DEPOSITORY, AND A WITNESS OF THE TRUTH.

3. The adoption and publication of a Creed, is A TRIBUTE TO TRUTH AND CANDOR, which every christian church OWES TO THE OTHER CHURCHES, AND TO THE WORLD AROUND HER.

4. Another argument in favor of Creeds publicly adopted and maintained, is that THEY ARE FRIENDLY TO THE STUDY OF CHRISTIAN DOCTRINE, AND OF COURSE TO THE PREVALENCE OF CHRISTIAN KNOWLEDGE.

5. It is an argument of no small weight in favor of Creeds, that THE EXPERIENCE OF ALL AGES HAS FOUND THEM INDISPENSABLY NECESSARY.

6. A further argument in favor of Creeds and Confessions, may be drawn from the remarkable fact, that THEIR MOST ZEALOUS OPPOSERS HAVE GENERALLY BEEN LATITUDINARIANS AND HERETICS.

7. The only further argument in support of Creeds on which I shall dwell, is, that THEIR MOST ZEALOUS OPPOSERS DO THEMSELVES VIRTUALLY EMPLOY THEM IN ALL THEIR ECCLESIASTICAL PROCEEDINGS.

The favorite maxim with the opposers of Creeds, that all who acknowledge the *Bible*, ought, without hesitation, to be received, not only to christian, but also to ministerial communion, is invariably abandoned, by those who urge it, the moment a case turns up which really brings it to the test. Did any one ever hear of a *Unitarian* congregation engaging, as their pastor, a preacher of *Calvinism*, knowing him to be such? But why not, on the principle adopted, or at least *professed* by Unitarians? The Calvinist surely comes with his Bible in his hand, and professes to believe it as cordially as they. Why is not *that* enough? Yet we know that, in fact, it is *not* enough for these advocates of unbounded liberality. Before they will consent to receive him as their spiritual guide, they must be *explicitly informed*, HOW HE INTERPRETS THE BIBLE; in other words, WHAT IS HIS PARTICULAR CREED; whether it is substantially the same with their own or not: and if they are not satisfied that this is the case; all other professions and protestations will be in vain. He will be inexorably rejected. Here, then, we have, in all its extent, the *principle* of demanding SUBSCRIPTION TO A CREED; and principle carried out into practice as rigorously as ever it was by the most high-toned advocate of orthodoxy.

We have before seen, that the friends of truth, in all ages, have found, in their sad experience, that a general profession of belief in the Bible, was altogether insufficient, either as a bond of union, or as a fence against the inroads of error. And here we find, the warmest advocates of a contrary doctrine, and with a contrary language in their mouths, when they come to *act*, pursuing PRECISELY THE SAME COURSE WITH THE FRIENDS OF CREEDS, with this difference, that the Creed which they apply as a test, instead of being a written and tangible document, is hidden in the bosoms of those who expound and employ it, and, of course, may be applied in the most capricious as well as tyrannical manner, without appeal; and further, that, while they really *act* upon this principle, they *disavow it*, and would persuade the world that they proceed upon an entirely different plan.

Can there be a more conclusive fact than this? The enemies of Creeds themselves cannot get along a day without them. It is in vain to say, that in their case no Creed is *imposed*, but that all is voluntary, and left entirely to the choice of the parties concerned. It will be seen hereafter that the same may be with equal truth asserted, in all those cases of subscription to articles, for which I contend, without any exception. No less vain is it to say, again, that in their case the articles insisted on are few and simple, and by no means so liable to exceptions as the long and detailed Creeds which some churches have adopted. It is the *principle* of subscription to Creeds which is now under consideration. If the *lawfulness* and even the *necessity* of acting upon this principle can be established, our cause is gained. The *extent* to which we ought to go in multiplying articles, is a secondary question, the answer to which must depend on the exigencies of the church framing the Creed. Now the adversaries of Creeds, while they totally reject the expediency, and even the lawfulness, of the general principle, yet they cannot proceed a step without adopting it in practice. This is enough. Their *conduct* is sounder than their *reasoning*.—And no wonder. Their *conduct* is dictated by good sense, and practical experience, nay, imposed upon them by the evident necessity of the case; while their *reasoning* is a theory, derived, as I must believe, from a source far less enlightened, and less safe.

Of Slandering Christian Ministers.

Passage from a discourse on Slavery.

"I have made these remarks in regard to any minister. But they must have a special emphasis in relation to one, who cordially embraces the doctrines of the Gospel, who is earnestly engaged in his work, and who discharges the duties of his sacred calling with fidelity. To slander him who diligently watches for souls,—to injure the reputation of him who is truly a spiritual guide, and who desires nothing so much as the salvation of sinners, betrays a perverseness of disposition which I shall not attempt to pourtray.

"Possibly some one may say within himself, that he cannot submit to such restraints of his natural liberty; that his tongue is his own, and that he shall use it as he pleases. But I must tell you, my friend, that your tongue is no more your own, than your hands are; and that you have no more right to use the former as you please, than the latter. You may as well smite and wound a gospel minister with your hands, as with your tongue.

"But perhaps you may plead, that the particular minister of whom you are disposed to speak evel, has failings, of which you cannot, without affectation, pretend to be ignorant.

"I grant, that the minister whom you reproach has his failings and weaknesses of character; yea, many more than you have ever noticed. But does he not possess excellencies also? Is there not reason to think, that he is a friend and follower of Jesus; that he cherishes a tender concern for the salvation of sinners, and the prosperity of the Church; and that he is willing to spend and be spent in the cause of human happiness? When he sins, does he not repent, and make confession, and repair to his heavenly Advocate for pardon and cleansing? Now is it right, that you should overlook his piety to God, his benevolence to men, his penitence, his fidelity, and usefulness—can it be right that you should overlook all these good qualities, and continually dwell upon his faults, and magnify and proclaim them, as though they constituted his whole character; and that you should thus deny him what in justice and truth belongs to him?"—*Dr. Woods.*

Never let us reckon that our work in contending against sin, in crucifying, mortifying, and subduing of it, is at an end. The place of its habitation is unsearchable; and when we may think that we have thoroughly won the field, there is still some reserve remaining that we saw not, that we knew not of. Many conquerors have been ruined by their carelessness after a victory! and many have been spiritually wounded after great success against this enemy. David was so; his great surprisal into sin was after a long profession, manifold experiences of God, and watchful keeping himself from his iniquity; and hence, in fact hath it come to pass, that the profession of many hath declined in their old age or riper time. They have given over the work of mortifying of sin before their work was at an end. There is no way for us to pursue sin in its unsearchable habitation, but by being endless in our pursuit. It may be, under some great affliction, it may be, in some eminent enjoyment of God, in the sense of the sweetness of blessed communion with Christ, have we been ready to say, That there was an end of sin, that it was dead and gone forever. But have we not found the contrary by experience? Has it not manifested that it was only retired into some unsearchable recesses of the heart, as to its inbeing and nature, though it may be greatly weakened in its power? Let us then reckon on it, that there is no way to have our work done but by always doing of it, and he who dies fighting in this warfare, dies assuredly a conqueror.—*Dr. John Owen.*

From the New York Observer.

Seven Sacraments.

What! Seven! How is this? I read in the Bible of only *two*. Whence have they the other *five!* Oh, they come from the other source of Christian doctrine, *tradition*. They were *handed* down. It is true, the apostles *wrote* of only two sacraments; but they *preached* and *conversed* about five others: and those that heard them, spoke of these sacraments to others; and they to others still; and so the story passed from lip to lip, until the Council of Trent, I believe it was, concluded that something had better be written about these five *extra* sacraments. I wonder that was never thought of before. It is surprising that it never occurred to the apostles, when they were writing their Epistles, to say a syllable about these *seven* sacraments. It would seem to have been very thoughtless in them. I may be very hard to please, but I cannot help feeling a desire to have *Scripture*, as well as *unwritten tradition*, in support of a doctrine or practice called Christian. I like to be able to trace a doctrine all the way back to the Bible, and to find it originating in the very oracles of God themselves. Some think it sufficient, if they can follow a doctrine back as far as the earliest fathers; and especially, if they can trace it to the Epistle of Ignatius. But this does not satisfy me. There are certain other Epistles, rather more ancient, in which I would like to find the doctrine. Ignatius was a very good man, but he did not belong to the days of Paul by any means. Ignatius, Clemens, and all those good fathers stood on the bank of the stream, but Paul and his associates sat around the fountain. These last saw truth in its rise; the others only saw it in its flow. True, they were *near* the source, but they were not *at* it; and who knows not that a stream may be corrupted very near its source? If I live 18 or 19 miles distant from a certain fountain, whose stream passes by my residence, and I want to know whether its waters have been corrupted, do I trace back the stream until I come within a mile or two of the fountain, and there stop, concluding that such as the water is there, such it must be at the spring? Do I not rather go all the way up to the fountain? Which ought I to do? It strikes me as very strange, that any should suspend their search after truth a century or two this side of the Bible era. I think they should go all the way back to the Bible.

But I am wandering from my subject, which is the sacraments. What are those other *five?* One is *marriage*. What! marriage a sacrament! How does it answer to the definition of sacrament? What spiritual thing is signified by it? Marriage is said to be "honorable in all," but nothing is said of its being a sacrament. If it is a sacrament, why are not priests, as well as others, permitted to *take* this sacrament? Why should the universal clergy be debarred the privilege of this holy thing? Does its *sacred* character render it unsuitable to those who fill the sacred office?

But I have written already on the subject of that same clerical celibacy, about which Paul did *not* write to Timothy. I will now add only one thought to that topic. The other day I was thinking—for, being a Protestant, I *dare* think even on religion—and this thought occurred to me: "Is it possible that God has denied the whole body of the clergy, of all nations and ages, the privilege of knowing how He pitieth them that fear Him; and of approaching to the experimental knowledge of his exceeding readiness to give the Holy Spirit to them that ask him—the privilege, in other words, of being able to feel the force of some of the most touching representations which He has made of his disposition towards his creatures, founded on the parental relation?" I read in the Bible that "like *as a father* pitieth his children, *so* the Lord pitieth them that fear him." Now, can it be sinful for a minister of Jesus Christ to know by experience (the only way in which it can be fully known) how a father pitieth, and how, consequently, the Lord pitieth his people? I think it is man, and not God, that constitutes this a sin. Again: does God make this general appeal to his creatnres, "if ye then, being evil, know how to give good gifts unto your children, *how much more* shall your heavenly Father give the Holy Spirit to them that ask him!"—and has he at the same time excluded a large class of his creatures from the privilege of ever knowing how well disposed parents are to bestow good things on their children? And has he laid under this ban the very persons whom he has appointed to represent and testify of him to men? Has he appealed to the parental feeling of his creatures, and then forbidden a large and important class of them to know what those feelings are! This is rather more than I can believe.

A minister of Jesus Christ may decline the privilege of marriage in his own case—he may not *use that power*, as Paul, in his peculiar circumstances, did not, and as many a *Protestant* minister does not. This is one thing: but has God cut off the whole order of the clergy from even the *right* to marry? That is the question. And that is a very different thing. M. S.

BENEFIT OF A PUBLIC DISPUTATION.—In 1519 Luther and Eckius held a public disputation, which lasted ten days. Previous to this the religious sentiments of Melancthon had been somewhat unsettled. But the effect of this long disputation on his mind, was "a full conviction of the errors, impiety and evil tendency of the Catholic system, and of the truth and importance of the doctrines advocated by Luther." "Melancthon was just the associate Luther needed." "I," says Luther, "am born to be a rough controversialist; I clear the ground, pull up weeds, fill up ditches, and smooth the roads. But to build, to plant, to sow, to water, to adorn the country, belongs by the grace of God, to Melancthon." These men had different gifts, but were both animated by the same spirit. Their respective examples served to check each other's infirmities.—

A Few Facts.

If there be an object which at the present time is deeply interesting to the American people, it is that of the American Colonization Society. The operations of this society are beneficial,

1. To the white population of our country. It seeks to separate the colored population from it, with their own consent, and thus to prevent those feuds, which, on account of the mutual repugnance of the two races, must necessarily be engendered and increased with the rapid increase of the black population, which is at the rate of from 60,000 to 70,000 a year.

2. To the free colored population. In this country they labor under such prejudices, are so disfranchised and in various ways borne down by a severe and relentless public sentiment, that they in vain attempt to rise and assert the dignity of men. But in Africa, their own country, they spring with an unresisted force to the elevation of free and enlightened citizens.

3. To the slave. ONE THOUSAND slaves have already been emancipated, presented to the Colonization Society, and transported to Liberia. There is a distinct village at the Colony, containing over two hundred recaptured Africans, who are taught in schools, and have become thoroughly civilized, besides enjoying the blessings of the Christian Religion.

4. To Africa. If knowledge, liberty, and Christianity are to be dispensed to that oppressed and benighted land, it must be by means of her children, for the Providence of God has in the climate of Africa erected a fatal barrier to the progress of the white man, which his constitution has in vain attempted to surmount. The Liberian colonists, however, are in general as healthy a race as will be found in the same numbers in any quarter of the globe.

5. To the victims of the slave trade. FIFTEEN MILLIONS of unoffending Africans have, it is estimated, in about 350 years, been torn away from their native land and carried into captivity. The Liberian colonists have become a terror to the slave traders. They have broken up the slave trade along a coast of nearly 300 miles. From the spot where the colony is now situated, 5000 slaves were annually exported. Mr. A. D. Williams, Lieutenant Governor of the Colony, now in this country, has, with his own hands, stricken off the irons from the limbs of slaves, recaptured by the colonists. When the coast shall be fully possessed, the slave traffic will cease.

Although the colony was founded so recently as 1822, it now numbers upwards of 3000 free and happy citizens, who have emigrated from this country, and inhabit the following different villages:—Monrovia, (the capital,) Caldwell, Millsburg, Stockton, New Georgia. A settlement has just been commenced at Grand Bassa, 80 miles south west of Monrovia, which promises to be one of the best of the series. In 1831, the exports from the colony amounted to $125,548 16; the imports to $80,000.—Forty-six vessels visited the port of Monrovia in that year. It is confidently expected that 100 have visited it during the present year.—Among the native articles of trade are Camwood, Ivory, Palm Oil, Tortoise Shell and Gold. Three churches have recently been erected, and the natiues, (who to the number of 10,000 have voluntarily subjected themselves to the government of the colony,) are anxiously seeking knowledge and the way of life. The Sabbath is strictly observed, and the standard of the Temperance reformation is not higher in any part of the world than in this colony. The whole sum paid for the establishment and prosperity of the colony up to June, 1832, was only $155,000! Upwards of eleven hundred emigrants were sent out in the thirteen months ending last February, and the funds of the Society are exhausted.

Indeed, the managers, reluctant to refuse the numerous and pressing applications by Africans to go to their own land, have already incurred heavy pecuniary responsibilities, which must be discharged before they can proceed in their work of benevolence. In this state of things, the Africans can look only to those, who, in the spirit of kindness and liberality, will voluntarily come forward to their relief. The small sum of thirty dollars is sufficient to send out an emigrant, and support him in the colony for six months. $1500, therefore, would send out fifty, and $3000 one hundred emigrants, a full company for a single ship.—*Albany Daily Advertiser*

Romanism in Canada.

The Home Missionary for November contains a continuation of the Rev. Mr. Storrs' Report of his late Tour in Canada, as Agent of the American Home Missionary Society,—from which we copy the following notices respecting the state and influence of Romanism there:—

I believe that *such* arts of proselytism as prevail amongst some of the protestant sects, are not chargeable on the Catholics; at least, not in Canada. They have already an overwhelming superiority in point of numbers. They have abundant wealth also. The devotion of the common people to the priest is sufficiently servile, and the authority exerted over them in ecclesiastical matters, is absolute. Not one in thirty of the French Canadian population is able to read. Of 400,000 of this class, it is stated unreservedly, that more than 100,000, who have attained to years of maturity, can neither read nor write their names. The usurpations of the priests, therefore, are not unaccountable. But the New England population are not to be thus controlled. They know too much. It is in vain to attempt reducing them to a servile dependence on any priesthood. But while they cannot be directly assailed with success, a corrupting influence is insensibly extended over them, which reaches their principles, affects their regard to the Bible, and allures them into infidelity; and yet more remotely touches the character of their children, and seduces them early into an habitual contempt of all religion.

CATHOLIC CHURCHES.

The Catholics had 836 Churches in 1831, chiefly built of stone, and averaging 140 feet in length, by 50 or 60 feet in breadth. Others were projected. They have also about 300 chapels of ease. Three of their churches are located in the eastern townships, and another is building. All of them have been established within six years, and are designed to accommodate the scattered Catholic population, rather than to win over the Protestants. May not Protestant churches learn wisdom in their conduct toward the dispersed members of their own body, from the watchful cure of the Catholics? *Fas est doceri ab hoste.*

ROMANISM *versus* THE BIBLE.

Here, as in all Catholic communities, the Bible is an object of great dread to the priests. A Catholic woman in S. had received the donation of a Bible, and devoted herself with great earnestness to reading it. It threw stumbling blocks in her way. She requested her priest to remove them. He was surprised at her discovery of them; and suspected that she had had access to the Bible. When asked the question, she would not deny the truth, but confessed that she had received and read, and then concealed it at the bottom of her chest. The priest demanded it; took it, left the good woman in tears, and she saw it no more. And, not long since, a number of Bibles, found in the hands of the Catholics, at B. were taken by the priest and burnt, in the presence of the owners. Impious and repulsive as such facts are, they instruct us into the secret cause of that infidelity, which, like the besom of destruction, sweeps over every community and every country, where Catholic influence is not steadily resisted by pure Gospel ministrations. And if the Gospel, in its purity be not planted firmly, and early too, in the eastern townships, infidelity will take and hold the ground forever.

SUPERSTITION.

Infidelity and superstition are closely allied. And a single fact will illustrate the power of *superstition*. A Canadian Catholic, not far from Memphremagog lake, lost a child. His distance from a Catholic burying ground, and the kindness of his Protestant neighbors, induced him to consent to its burial in the place of Protestant sepulture. But he became uneasy and distressed, and after three weeks, disinterred the body, took the coffin on his shoulders, and thus conveyed it sixty miles; at the same time driving his only cow before him, as a sin offering, to make atonement to the priest for the offence of having first committed the body of his child to unconsecrated ground.

CATHOLIC EDUCATION.

I am not aware that a Protestant college exists in Lower Canda. The Catholics have ten colleges, twenty converts, and two hundred schools, beside those supported by government, where the same advantages are open to them, as to other denominations. These schools are not filled up exclusively of youth of their own communion. Many Protestant parents, unhappily, commit their children to these blind guides; and for the sake of certain accomplishments supposed to be acquired here more perfectly than elsewhere, risk all the dangers of corruption in principle, and of confirmed and eternal alienation from God.

Such are some of the influences of Romanism, to be met and overcome by the friends of Zion, on Canadian ground. Will not our churches meet them boldly with the sword of the Spirit in one hand, and the shield of faith in the other?

CHINA.

A letter from the Rev. Edwin Stevens, to a friend in New Haven, published in the Philadelphian, mentions the establishment of a *religious newspaper* at Canton, to be edited by Dr. Morrison. The first number has been received in this country. It is printed in English and Chinese.—Under date of April 28, Mr. S. intimates a fear that the ship in which Mr. Gutzlaff had taken his third exploring voyage was lost; but the following P. S. is added:

May 2nd. P. S. My letter has been detained, but so I trust as to cause through you and many, thanksgivings to our gracious God. Gutzlaff is safe returned! two or three days since. The ship was nearly wrecked in the gulf of Leans-tang, north of the capital, but no great injury done. Much suffering and appalling dangers, but they were preserved. Five Lascars died with the cold, as it is said. He was not opposed in the distribution of books. Now, he says, "I trust *millions* of copies are wanted for circulation." He intends to go immediately for the Straits, (Singapore, Malacca, &c.) to procure books. Another ship is now up on the coast, about three weeks out. Books were sent with her, I believe, but no man particularly interested to circulate them. She is an opium ship.

Dr. Gutzlaff has not been here, but is now I suppose at Macao, from whence he will sail for Singapore, and not probably come up hither. I regret it, but I must see him. I received a letter from Br. Abeel, last evening. He was at Singapore, undecided what to do; but rather better in health, and preaching the word of God to the salvation of some hearers. Much solemnity and some opposition. Before this he has heard of his being recalled, and we shall expect to see him here in a few weeks preparing to go to America—I had almost said *home;* but that sacred name for us, must be reserved for *heaven*, in future. * * * * I feel quite confident that Malacca, Singapore, Penang, Batavia, and neighboring places, are *now ready* in a good measure for the Lord's workmen.

DEATH OF THE EMPRESS OF CHINA.—On the 15th of July, died at Pekin, the consort of the Emperor of China.—A general mourning has been ordered in consequence —The Mantshur employes are for 27 days to wear garments of coarse white linen, and caps without tassels or buttons; during 100 days they must not shave their heads. The Chinese people must leave their heads unshaved for the same period, and are to wear no tassels on their caps for seven days. The right of nominating the Empress belongs to the Emperor's mother, who solicits, within three years, one of the five spouses of her son for that office.—*Russian paper.*

Burmah.

We are indebted to the politeness of Miss Cornell and that of our esteemed friend, Dr. L. C. Paine, for the following extract of a letter from Mr. Kincaid.—*N. Y. Bap. Register.*

MY DEAR SISTER—

* * * * * * *

Could you be placed in this city, and just take a survey of what is daily passing before my eyes, you would carry the impression to the grave. When I read the words of Christ, and the doings and success of the apostles—when I look a little forward to the day of final decision—the burning of the world—the gathering of the righteous into heaven, and the destruction of the impenitent; when I attempt to view *these facts*, as they will stand out in the light which eternity will shed over them, I am astonished that the Christian world has slumbered so long, and that still so many are without that spirit that warmed and animated the apostles. What can six or eight do in the midst of millions! Can we expect the world will be subjected to the cross of Christ without using the appointed means? Why should we not carry the light of divine truth into all the lands! Why should we not plant the cross in every town and hamlet on the globe! My own stupidity shocks me. I try to feel the importance and magnitude of the world—not the subjugation of one province merely, but the entire renovation of the world—the diffusion of life and light, and salvation over the face of the globe, and the extinction of idolatry. Would we enter into this work as Christians did in the days of Paul, what might we expect! The desert would rejoice—the wilderness would blossom like Eden. The lion and tiger would lose their savage temper, and put on the innocence of the lamb. This moral revolution will take place, and it will be by the instrumentality of man.

At the present time, in Rangoon and the neighboring towns, there are a great number of festivals, and the great yearly festival will take place in March. I will give you a description of one of the assemblies which are now exhibiting in some part of the city almost every day. Yesterday morning, about sunrise, passing through a street on the east side of the city, I found great numbers gathering and taking their seats upon mats laid in the street; others were bringing offerings of fruits, provisions, articles of clothing, and, indeed, every thing that is used by the priests; and these all placed in the verandas, which opened on each side of the street. A temporary covering was erected, which entirely covered the street in width, and for a considerable distance in length. Near one end of the covering was a band of music, which kept up a continual roar of uncouth sounds till the people were all assembled. During this time I gave books to a number of the principal men, and talked with them on the subject of religion. Ten artificial trees, about fourteen feet in height, and standing in a line with each other, and so formed as to be borne by men to the *kyoungs*, were not the least imposing appendage of the festival.—The boughs of these trees were loaded with fruit of every description—such as all kinds of eatables; all kinds of wearing apparel: all kinds of furniture for the house; and, indeed, every thing that is used among Burmans, whether as an article of utility or luxury. On the same branch you could see the matrass, the axe, a bottle of oil, and a bottle of vinegar, oranges, plantains, eggs, and furrels ready dressed; umbrellas, and garments ready made; goblets and tea dishes. The Burman sacred books mention a species of tree, that this artificial tree is designed to represent. One of the most splendid articles on the ground, was a box made for a depository of sacred books. This box was about six feet in length, two and a half feet in breadth, and three feet in depth. It was covered with gold leaf, except the figures, which were representations of Gaudama and some of his principal men. The figures were in bass-relief, and musty black, in the back part was a door, through which books were put in and taken out. On the top were thirteen volumes rolled in cloth covered with gold, each volume by itself. Along with the books stood several golden images of Gaudama, and the whole was placed in a frame made in the same gaudy manner. The assembly, though large, was perfectly decorous. When all was ready, the gentlemen of the yellow cloth made their appearance, about thirty in number, following each other in single file. They took their seats in the verandas, behind the offerings, so that the offerings were between themselves and the assembly, and each one held a large fan before his face. The music ceased, and a sound uttered from the head priest, followed by a corresponding sound from the whole assembly, all at the same time raising their hands to the forehead, holding between the hands a bunch of flowers. Then deep guttural sounds followed each other in constant succession for ten minutes, and it made me think of the heavy groans of the ocean, when lashed into mountain waves by a furious tempest. After this the assembly was silent as the grave, and nothing was to be heard but the smooth, rapid enunciation of one of the priests. I listened a few minutes, and found it was a rehearsal of some of the acts of Gandama before he became Deity. I believe a priest seldom preaches, or teaches the people in any other way, than to commit some of the writings to memory, and repeat them, and generally it is in *Pali*, a language which neither himself nor the people understand.

* * * * * * *

Many robberies have been committed within four or five weeks past; and five persons murdered by the lawless free-booters. Among others, I was robbed. They came through the roof by removing the mats. I was disturbed between two and three in the morning by some rain, and on getting up I found nearly every thing carried off. Boxes at the head of my bed were plundered; my clothes, medicine, plates and tea dishes. My books were left undisturbed, and the murderer's knife was not lifted. My clothes are a serious loss to me, as I was destitute of flannel and warm clothes, which in the cold and rainy season are so necessary to health. The cloak which you and P**** made up so nicely for me, when I was last at your house, has sheltered me from the cold rains till now, and I was expecting much service from it during the coming rains, but it has gone to clothe some villain, and in this country I cannot replace it.

Yours, ever affectionately,

EUGENIO KINCAID.

Revivals.

REVIVALS OF RELIGION IN NEW JERSEY.—Extract from the Narrative of the Synod of New Jersey, reported October, 1833.

By the reports received from the churches at the present meeting of the synod, it appears that revivals of religion have been less frequent and less extensive within our bounds during the past year, than they have been in some former years. Yet a good degree of attention is given to the preached word, and other means of grace, and the churches generally have been increasing in numbers. A few instances of special revival have been reported, from the fruits of which considerable accessions have been made to the churches. The largest number has been added to the church of Wantage, in the Presbytery of Newark, which has received about 150 members during the past year. The church of North Hardiston, in the same Presbytery, reports an interesting revival, and an accession of about 60 members. The church of Caldwell, has received 45; and two or three other churches smaller numbers. In the Presbytery of Elizabethtown, the church of Chatham reports an extensive revival during the past year, from the fruits of which 70 have been received into the church. In one or two other churches there has been some special attention. In the Presbytery of New Brunswick, the united churches of Solebury and Lambertsville, report a work of an interesting character, and an accession of about 30 members. One or two other churches are mentioned, in which there are some very hopeful appearances at the present time. In the Presbytery of Newton, the church of Hackettstown reports an accession of 65 members, the united churches of Amwell 48, and the Lower Mount Bethel 44. The church of Mansfield reports an interesting attention to religion for two years past, and a considerable accession of members. From the Presbyteries of the Susquehannah and Montrose, our information has been very limited; but we learn, in general, that there have been interesting revivals in several of the churches.

ROCHESTER.—Rev. Sherman Kellogg writes to the Editors of the Vermont Chronicle, dated Rochester, Nov. 16, 1833.

The Lord is reviving his work in this place in power and great glory. Soon after the meeting of the Convention at Royalton, we tried to increase the means of grace, as we had been so faithfully and affectionately instructed to do. A number of this people attended that meeting, and were so far quickened as to see that something more must be done here, or we should sink in one general ruin. Accordingly the church voted to call a protracted meeting here the third week in October. As a mean of preparation, visiting brethren were appointed to go out, two and two throughout the town, and converse with every member of the church to awake them to immediate effort. Their labors, together with the evening meetings which were sustained in every neighborhood thus visited, were blessed to the reviving of many who had followed Christ, like Peter, afar off. Increased means were used every week until our meeting commenced, and at the same time a trembling anxiety was manifest by many, lest we should rest on means, and not on God alone, and so fail of a blessing. But the Lord in infinite mercy, notwithstanding the exceeding greatness of our guilt, has poured upon us the riches of his grace, and humbled his people, and awakened, and as we hope, converted, a goodly number of undying souls. Those who have secretly indulged old hopes have been sought out and constrained to own a their Lord, and to take up their cross and follow him.

Our protracted meeting continued six days—and the first manifestation of awakening power among the impenitent was on the third day of the meeting. Then some eight or ten came into the aisle and entreated the prayers of the people of God. From that time until the meeting closed, the work increased in power and extent. And since that time until the present, the work continues, and every week there are new cases of conviction and hopeful conversions. Last Sabbath eight came forward and united with the church, and sat at the table of our Lord for the first time,—and five of these were heads of families. We hope the work is but just begun. We most sincerely entreat the prayers of all God's people that this revival may not only continue here, but work its wondrous way into all the region round about.

VIRGINIA.—The annual narrative of the Synod of Virginia for October, 1833, contains the following notice of the revivals of religion in the Lexington Presbytery:

It has pleased God to pour out his spirit of grace in rich abundance upon the churches of New Providence, Bethel, Lexington, Oxford, Bethesda, Rocky Spring, Lebanon, Tinkling Spring, Warm Springs and Fincastle. In the two first named of these churches, especially, the dispensations of divine mercy in the enlivening of Christians and the conversion of sinners, have been so extensive and so efficacious, that it would be difficult to find a parallel in the religious history of Virginia. By the blessing of God on the means of his own appointment, several hundreds have been added, in the space of a few weeks, to those favored churches, of such as we trust shall be saved. In some other churches not so delightfully visited from above we hail the manifestation of an awakened spirit among the people of God. We perceive a growing conviction among them of the necessity of more prayer, more self-denial and exertion that the glory of our Redeemer may be exalted in the salvation of perishing souls. As a leading instrumental cause of the revivals to which we have adverted, we notice a deep sense on the part of professing Christians, of their guilty remissness in the discharge of their incumbent duties. This feeling strengthened to intensity, led to associations for humble confession and prayer, and the sentiment prevailed widely that the whole business was not to be left to the ministry. The important truth is now acknowledged and realized, that if the church will pray, God will work in them and by them and for them. Protracted meetings appear to have pleased the Great Head of the church, which we infer from the large amount of blessings visibly attendant on them. Between seven and eight hundred have joined the churches in this region. And it is believed that more exertions have been made than in any previous year, for the promotion of Sabbath Schools, Missions, the universal distribution of the Bible, and for other benevolent objects. Still it is felt that much ground exists for humiliation before God; and while we rejoice in what has been accomplished for his glory, it behoves us to bear in mind that much, very much remains yet to be done.

WESTERN LUMINARY.

LEXINGTON, KY.

WEDNESDAY, DECEMBER 11, 1833.

In consequence of ill health, one of the proprietors of this office—Thomas T. Skillman—has sold out his interest in the establishment to his brother, William D. Skillman. The business of the office will hereafter be conducted under the firm of WM. M. TODD & WM. D. SKILLMAN. This new arrangement will make no change in the management of the Luminary. The new proprietor, Mr. Wm. D. Skillman, is a practical workmen of considerable experience, having been engaged in this office upwards of ten years.

Strictures on Campbellism, by Thomas Cleland, D. D.

We are happy to announce, in reply to the thousand inquiries on the subject, that this work is just issued from the press, and can be had, on application at this office, and at Mr. A. T. Skillman's Book Store. It comprises an octavo pamphlet of 60 pages;—price 25 cents per single copy or 20 cents per copy, when twenty-five copies are taken.

Subscribers to the work who reside at a distance, will receive it at their respective post-offices, in a few days.

Gradual Emancipation Society.

Pursuant to previous notice, the public meeting for the purpose of organizing this Society, was held at the Court House in this city, on Friday last, at 11 o'clock, A. M.

The Rev. J. D. PAXTON was called to the Chair, and SYDNEY P. CLAY appointed Secretary. The meeting continued in session during the day. A constitution was presented for adoption, by a Committee appointed for that purpose, and after a free discussion, which elicited several highly interesting and eloquent speeches, was unanimously adopted. Next week we hope to be able to lay before our readers the proceedings of this meeting, together with the Constitution, as adopted by the Society.

We cannot but regard the organization of this Society as pregnant with results most cheering and glorious, not only to our own State, but to all the slave-holding states of the west. There is a leaven in the community, touching this matter, which will not, which cannot be inert. And while the friends of this Society have no disposition to attempt to coerce public sentiment, or to interfere with the rights and property of others, they cannot but hope, from the numerous indications around them, that this incipient effort will tend to produce a better era respecting the great evils under which our land now groans, in consequence of our present slave system.

But we design not at present entering upon the discussion of this general subject; and will close our brief remarks, by expressing our gratification that this Society is so formed, that membership is not confined to slave-holders, every free white citizen of the commonwealth being privileged to unite with it, and thus lend his aid in the gradual, judicious, and safe removal of an evil which all are ready to deplore.

Temperance Meeting.

The Fayette County Temperance Society will hold their regular monthly meeting, in the First Presbyterian Church, on Friday evening next, at candle lighting. Addresses will be delivered by the REV. MR. KAVANAUGH, of the Methodist Episcopal Church, and the REV. DR. FISHBACK.

Immediately after the adjournment of the meeting, a Temperance Society will be formed, exclusively for the young men of this county. The general attendance of the young men who are now members of the Fayette County Temperance Society, and such others as feel interested in the subject, is solicited.

REVIVAL.—We learn by the New-England papers, that a revival of religion is now enjoyed at Andover, Massachusetts, which, for power and extent, is said to exceed any similar work of grace ever before experienced in that place. It is known to our readers, that a flourishing Theological institution is located at Andover.

South-Hanover College, Indiana.

This infant institution still continues to flourish. Its prosperity is almost unexampled in the west. A correspondent informs us, that there are, at present one hundred and sixty students in the Literary, and seven in the Theological department.

New Theological Seminary.

The Theological Seminary connected with Kenyon College, at Gambia, Ohio, went into operation on the 1st of November last. The following is the list of Professors in this institution: Rev. Charles P. M'Ilvaine, D. D. President, and Professor of Church Government and Pastoral Duties; Rev. Wm. Sparrow A. M. Milnor Professor of Systematic Divinity, and Ecclesiastical History; Rev. John Muenscher, A. M. Professor of Sacred Literature.

General Assembly's Board of Missions.

We learn from the Presbyterian, that this important Board is at this time in great need of the active co-operation of the churches, in the great work under their supervision. Their treasury is at present in a very languishing condition; and the important cause committed to their charge must suffer materially, without prompt and efficient aid from the churches of our communion. We sincerely hope the urgent appeals which have been made on this subject will not fail of having their due effect. Surely if there is a religious institution which should be dear to the heart of every Presbyterian, and should elicit freely his contributions and his prayers, it is the domestic missionary society of his own church. Let every Presbyterian church in the land, then, have this subject laid before it, and every member of our denomination be urged to his duty in this highly important matter, and the wheels of this noble enterprise will no longer be in danger of stopping. Let the efforts be properly made, and we hesitate not to affirm, there will be found no lack of confidence and affection towards this benevolent organization.

New-York Temperance Convention.

The New-York State Temperance Convention assembled at Utica, on the 20th ult. The whole number of delegates present at the opening of the Convention, was 241. Jacob Morris, of Otsego county, acted as President. The meeting continued in session several days, and as we learn from the minutes, transacted a great deal of important business.

PARLEY'S MAGAZINE.—On the receipt of the first number of this periodical for children and youth, some months since, we predicted it would become a great favorite with the judicious public. By a notice attached to the last number of the work, we find we were not in error; for the publisher informs us, that nearly *fifteen thousand* copies are circulated. We are glad of this not only because we love to see a proper estimate placed upon talent when judiciously and usefully applied, but also because we feel assured, that no youth can habitually read such a work as this, without sensible improvement. We would especially commend this beautiful little work to the attention of parents and teacher. The engravings are worth the subscription price. It is published at Boston, every second week, or in quarterly parts, bound in strong cloth backs. The price is one dollar a year, or twenty-five copies for five dollars.

FATHER'S MAGAZINE.—A prospectus has been issued for a monthly publication, with this title, to be commenced in New-York on the first Thursday in January next, at one dollar a year. The best success we can wish this publication is, that it may equal, in ability and usefulness, the "Mother's Magazine," published at Utica, in the same State. The following are the topics to be embraced in the publication: 1. Paternal Duties, Difficulties, and Responsibilities; 2. Paternal Discipline; 3. Temptations and Moral Dangers incidental to youth of both sexes, and in all the walks of life; 4. Education; 5. Trades and Occupations; 6. Temperance; 7. Domestic, Social, and Political Economy; 8. Conjugal Duties; 9. Sabbath School Instruction, &c. &c.

TO CORRESPONDENTS.—"Cobham" in our next. The Correspondence from Mt. Sterling shall be continued, when the remainder of the manuscript is received.

Miscellaneous Items.

A convention, to be composed of two or more delegates from each Temperance Society in the state of Mississippi, is to be held at Jackson, in that state, on the 25th inst.

The Tennessee Methodist Conference closed its session on the 16th ult. The increase in the bounds of this Conference, during the past year, is 5110. The Conference licensed 25 and ordained 50 preachers.

It is stated that two colored women recently abducted from Alexandria, D. C. have been brought to Kentucky, and sold, by a being in human shape, calling himself Thompson. We learn that proper measures are about to be taken to liberate the women, and bring the individual engaged in this nefarious transaction to justice.

A late London paper states, that the celebrated *Mrs. Trollope* was lately brought up before the Bow-street police, and fined twenty-one shillings for beating one of her servant girls. A brother editor remarks, that "this is a *striking* proof of this lady's own "Domestic Manners."

The Theatre question has been again before the citizens of Lowell, Mass. At a late public meeting, it was voted, 559 to 392, not to license a theatre.

We learn from the Ohio Observer, that the Rev. *Benjamin Labaree*, a graduate of Dartmouth College, has been elected President of the Western Reserve College, over which the late Rev. Mr. Storrs presided. The College is said to be in a flourishing condition.

Benjamin F. Butler of New-York, has been appointed Attorney General of the United States, and has accepted the office.

The Royal Library of Paris is said to contain 700,000 volumes and 70,000 manuscripts.

The Rev. E. K. Avery has been suspended from the functions of the clerical office, by the Methodist Conference of Rhode Island.

A paper called "The Western Examiner" has just been commenced at St. Louis, edited by an association of gentlemen. The editors are said to belong to the school of Mr. Owen and Fanny Wright.

One hundred and forty-nine newspapers, Magazines, &c. are published in Massachusetts.

The deaths from Cholera, in India alone, since the time of its first appearance, in 1817, are estimated to have exceeded *eighteen millions.*

Since July, 1831, *fifty-two* steam-boats in the western waters, have been lost by fire and other accidents.

The Pittsburg Gazette says, the steam engines in operation in that city employ 2111 workmen.

It is stated in a late number of the London Morning Herald, that the city of London contains 194,000 houses and 1,474,000 inhabitants.

The tobacco imported for home consumption, into great Britain and Ireland, in 1832, amounted to 20,313,651 pounds. The duty was £3,090,270.

Provision has been made by the British government for the support of the established clergy in Upper Canada.

The Liverpool Temperance Society in July last numbered *three thousand* members.

Within a single year, M. Keiffer, Professor of the Turkish language in the college in France, has circulated, in that country, 176,139 copies of the Scriptures.

Matthew L. Davis, Esq. of the city of New-York, is engaged in writing the memoirs of Col. Aaron Burr. He is said to have proceeded as far as the famous Mexican expedition.

A lecture on the treason of Benedict Arnold, has been delivered by Mr. Sparks, before the Massachusetts Historical Society. During the lecture he produced the identical papers found in Andre's boot when he was captured.

By the defalcations of the post-masters in Ireland, the British government has lost $150,000.

The Bible Cause.

Letter to the Editor of the Frankfort Cross, dated NOVEMBER 28, 1833.

BRO. CHAMBERS,—I beg leave to say, through the medium of "The Cross," (and also the "Western Luminary,") to all the auxiliary societies and friends of the American Bible Society, that a favorable opportunity will probably offer, for them to make communications, remittances of money, requests for Bibles, &c. &c. addressed to me at Frankfort, by the hands of their representatives to the approaching Legislature; as I am to be at that place in the early part of January.

I am truly gratified to be able to assure them that in many counties the cause of the Bible is advancing with increased energy and zeal. Although my efforts in the upper parts of the state were greatly paralyzed by the pestilence, yet the Lord has enabled me to complete my visits to nearly all the counties in the lower or western end of the state, including 250 miles from the extreme west. In many of these counties they have commenced a train of operations for a re-investigation, and re-supply of the destitute; and their contributions have given evidence that they are determined to serve the Lord with all their resources. In many places also, the children of God are revived with refreshings from his presence, and sinners are converted to him.

Although the opposite of this, may be justly recorded of others, yet it should only tend to excite in us greater fervency in prayer, and greater exertion in the work of the Lord.

JOHN S. WILSON, *Agent,*
A. B. S. for Ky.

Colonization.

The following letter from the agent of the Kentucky Colonization Society, will be interesting to all of our readers. His success in the Green river country, while it attests his own zeal, is a high compliment to the patriotism and liberality of our citizens in that section of the State.—*Commonwealth.*

BOWLINGGREEN, Nov. 25th, 1833.

Dear Sir: The great objects of the American Colonization Society are highly approved and substantially supported by the people of the Green River Country. Although my stay in each county was necessarily brief, my collections have been *munificent*—every way worthy the high intellectual and moral character of the Green River people. During my stay in Russellville, I visited that enlightened and benevolent patriot, the Rev. Richard Bibb, and learned from him the delightful fact, that he intended to send between *twenty* and *twenty-five* of his most useful slaves, with our spring expedition. This venerable christian, it will be remembered, sent more than 30 of his people to Liberia last spring—bountifully furnished with money, provisions and farming utensils. The same course will be pursued with regard to the present emigrants—strictly adhering to the divine statute, "And when thou sendest him out from thee, thou shalt not let him go away *empty*: Thou shalt furnish him *liberally* out of thy flock, and out of thy floor, and out of thy wine press, of that wherewith the Lord thy God hath blessed thee, thou shalt give unto him."

The benevolent of this State would doubtlessly wish to hear of Enoch Harlan, of Christian county, who solicited donations to purchase his wife and children, in view of a settlement in Liberia. He gave of his own earning, 700 dollars, and obtained by subscription about 500 more. On the very day selected for the close of the purchase, a mysterious Providence conveyed the spirit of Enoch to Heaven. Though not permitted to see Liberia, the object of his highest wish and toil, we trust, with Moses, he has a bright and more enduring inheritance. If the subscriptions can be collected, his whole family, eleven in number, will be sent to Liberia in the Spring. Andrew Rice and family, and a boy of 10, emancipated by the Rev. George Robbins, all of Christian county, will accompany the widow and family of Enoch to Liberia. Andrew Rice is a good English scholar, has been for some time studying the Greek language, and is a pious member of the Presbyterian Church. Indeed the emigrants selected for the March expedition may be pronounced the most pious, intelligent, and useful that have yet been sent from the west.

The great question is, shall this interesting band, anxious to leave that country in which at best they are but slaves, and to obtain a home for themselves and children, in the "*land of the free*," be indulged in such patriotic wishes? The response of Kentucky will be worthy of her intelligence and philanthropy.

Very respectfully,
W. P. MACKNIGHT,
Agent Ky. Col. Society.

ORLANDO BROWN ESQ.

N. B. I see in the Nashville papers, the announcement of the Tennessee Board to start an expedition to Liberia some time in March next. W. P. M.

SLANDER.—A case of slander was recently tried at Hartford, Connecticut, in which a Mr. Livingston and wife were defendants, and Miss Ruth Miller, plaintiff. The latter is a young lady of unsuspected virtue, and the slanderous words were spoken by the wife of the defendant at different times, addressed to young ladies, strangers to the plaintiff, and reflecting in vague and indirect expressions, cruelly on the plaintiff's character. The defendants denied the speaking of the words, and also their actionable character. But the jury taught the good lady, that persons were not to escape responsibility for the waywardness of their unruly members, by a resort to artful modes of expression. Verdict for plaintiff 200 dollars.

President Jackson has presented to Princeton College, for its museum, a collection of insects from South America, which is spoken of as being valuable, and as adding, considerably, to the interests of the entomological department.

For the Western Luminary.

DEBATE ON CAMPBELLISM.

QUESTION 2. *Is faith in Jesus Christ produced alone by divine testimony, without any operation of the Holy Spirit?*

(Concluded.)

5. It was also urged, that the affirmative is true, because God commands men to believe. It was asserted, that God never does for his creatures what he commands them to do for themselves. This was considered as a valid reason for believing that faith is produced by the testimony alone, without any operation of the Holy Spirit. To this it was replied, that God (Ezekiel xviii. 31.) commands men to cast away from them all their transgressions whereby they had transgressed; and make them a new heart and a new Spirit. This, too, was required on pain of death. And yet, God by the mouth of the same prophet, promises to do for them the very same things he had commanded them to do for themselves, xxxvi. 26. "A new heart also will I give you and a new Spirit will I put within you." Christ commands men to come to him. "If any man thirst, let him come unto me and drink;" and yet he declares, no man can come unto me, except the Father which hath sent me draw him." God commands all men every where to repent. Repent says Peter, (Acts iii. 19.) and be converted, that your sins may be blotted out. This the heart of man is determined by nature not to do. Hence, the same Peter, as if he intended to show that God had a way in which the result could be secured, says of Christ (Acts v. 31.) "Him hath God exalted with his right hand, to be a Prince and Saviour for to give repentance to Israel and forgiveness of sins." God enjoins it upon men to believe, on pain of eternal death. Paul says Acts xvi. 31.) to the Philipian jailor, "Believe on the Lord Jesus Christ, and thou shalt be saved," &c. And to show that the faith of this jailor, in common with the faith of the rest of the Philipian christians was the gift of God, this very same Paul (Phil. i. 29.) tells them, "For unto you it is given in the belief of Christ; not only to believe on him, but also to suffer for his sake." The affirmative of the proposition cannot be supported, on this ground.—Because it is the duty of men to believe, and all men, too, who hear the Gospel, yet this is no proof that believing is produced alone by the testimony or command to believe, without any operation of the Holy Spirit.

6. It was then attempted to be shown, in supporting the affirmative of the question, that faith is first, then repentance, then reformation, then the faith of regeneration, then the renewing of the Holy Spirit. And as the Holy Spirit is not until this renewing, that therefore faith must be without any operation of the Holy Spirit.

If the premises from, which this conclusion was drawn had not been false, the conclusion of course must have been true. But it was not shown from scripture, or reason, that faith is anterior to the renewing of the Holy Spirit. With a view then of showing the fallacy of such a conclusion, drawn from such unwarrantable premises; it was stated, that men are proven to be dead in trespasses and in sins; that death is a metaphor, used in scripture to express the entire absence of those dispositions which are pleasing to God; the entire destitution of righteousness and true holiness, the moral image of Jehovah. And as real a destitution of these dispositions as there is destitution of animal life in the putrid corpse of a human being mouldering in the grave.—Now, as natural, or animal, or vegetable motion implies life, natural, animal, or vegetable; so spiritual or obedient, or holy motion, implies spiritual, obedient, and holy life, unless there can be *motion or action without life*, which would be absurd. Faith then is the motion of the heart towards God, moving in obedience to the divine command, and laying hold on an offered Christ. It is a *spiritual* motion, and therefore the result of spiritual life. He that believeth hath everlasting life. But, according to the view I am opposing, he believes without life; puts forth spiritual action without the spiritual life; before he is born; of course whilst he is dead: dead in trespasses and in sin. And yet the strangest of all is, that this act of the dead is pleasing to God, and in connection with it, God gives everlasting life. And more than this, the heart of this dead man is enmity to God, not subject, or obedient to the law of God, neither indeed can be. He must, then, according to the nature of the premises and the argument of my opponent, believe *without his heart*. But this would contradict God's word, for, "it is with the heart man believeth," &c. We are furthermore informed (John i. 12. 19.) "That as many as received him, to them gave he power to become the sons of God, even to them which believe in his name. Which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God. Here, then, the verb *believe* is in the present tense, were born in the past, which clearly proves that faith is the act, not of a dead being, but one born of God. It is said, (1 John v. 1.) "He that believeth that Jesus is the Christ, is born of God." *Believeth* here, also, is in the present tense; *is born* expresses the fact that believeth is in the order of the nature of things, predicated of being born of God.

The view I am opposing, is not less opposed to Mat. x. 12. 33; "Either make the tree good and his fruit good, or the tree corrupt, and his fruit corrupt." Faith is the *fruit*, not the *tree*. It is good and acceptable in the sight of God, and the tree is bad according to the premises from which the conclusion was drawn, as mentioned above. The man is the tree. He brings forth good fruit. Faith is the holy apple. God accepts the fruit, for it is good, and damns the tree! Strange logic!! But no, Christ says, an evil tree cannot bring forth good fruit. Make the tree good and his fruit good, or else the tree corrupt and his fruit corrupt. This strange position would better agree with the old and exploded notions of the Pharisees, than with the word of God. Mat. 23: 25. 26; "Woe unto you Scribes, and Pharisees, hypocrites! For ye make clean the outside of the cup and platter, but within they are full of extortion and excess. Thou blind Pharisee; cleanse first that which is within the cup, that the outside may be clean also." Christ tells us, that a good man out of the good treasure of his heart bringeth forth good things; and an evil man out of the evil treasure bringeth forth evil things.

Is faith a good thing! And does it come out of an evil treasure! Out of the heart proceedeth evil thoughts, murders, adulteries, fornications, &c. These defile the man, not to eat with unwashed hands or unimmersed bodies. Men begin religion wrong when they begin with that which does not reach the evil; and in vain do they look for pure streams from a corrupt fountain, for good fruit from a corrupt tree. Now these passages show clearly, that the positions assumed are false, and therefore the conclusion must be false too. Neither does the reversion of the assumed position, i. e. to place regeneration or the renewing of the Spirit, then faith and repentance expressed by a thorough reformation of life, put us in the awkward attitude of beholding, as was urged. a regenerated unbeliever; for whatever distinction be made in the order of nature, there can be none in the order of time. Where there is regeneration or the renewing of the Holy Spirit there is instantaneously, repentance towards God and faith in our Lord Jesus Christ. This position then, falls far short of Bible evidence to support it. If men's actions or exercises proceed from the *heart*, and if it is "with the *heart* man believeth," &c. then he must either believe with a good or a bad heart. If with a bad heart, then his faith is evil, because it comes from the evil treasure of an evil heart. If he believes with a good or renewed heart, then his faith is good or acceptable to God, because it proceeds from the good treasure of the good or renewed heart. If faith is produced alone by divine testimony, without any operation of the Holy Spirit and eternal life connected with faith or believing, which they do without the Spirit, then men do not need the Holy Spirit after they believe, to dwell in and sanctify them. When a man overcomes the resistance of unbelief to holiness without any operation of the Spirit, it may be truly said, that his greatest impediment to holiness and heaven is overcome. What need of assistance when a man's enemies are overcome, or when the strongest of them are conquered! It is then, on this principle, nonsense to talk of men's being temples of the Holy Ghost; of the Holy Spirit dwelling in them.

7. There is fearful odds between the affirmative of the proposition and the truth of the divine testimony. God is said, (John 4: 24.) to be a spirit, and they that worship him must worship him in spirit and in truth; i. e. in a *spiritual* manner, and agreeably to the truth of revelation. Now this same God, who is a Spirit, informs us, (Col. 2: 12,) that we are risen with him through the faith of the operation of God, and it is the same God that raised Christ from the dead. 1 Pet. 3: 18; Christ was put to death in the flesh, but quickened by the Spirit, then faith is by the operation of the Spirit. Eph. 1: 9; What is the exceeding greatness of his power to usward who believe according to the working of his mighty power; and here too is declared to be according to or by the working of the same mighty power which raised Christ from the dead, and this believing the apostle states as a consequence of the eyes of our understanding being enlightened. Eph. 2: 8; By grace are ye saved, through faith and that not of yourselves it is the gift of God.—The same views were taken of this passage by the individual who undertook to maintain the position that was taken by Alexander Campbell, in debate with Jennings at Nashville; so that in reality it was not contending with that individual, but against the founder of the sect to which he belongs. The arguments and references to books were previously put into his mouth by the editor of the Millennial Harbinger, through that organ of communication to all the sect. The objection to faith in this passage being the gift of God is, that the original of the word rendered faith, is in the feminine gender, and *touto*, rendered *that*, is in the neuter gender, and therefore cannot refer to faith. It was mentioned in reply, that there are so many instances of a similar nature occurring in scripture, that it would be needless to recite them, and yet nine or ten instances were produced to show the fallacy of such a refuge. Phil. 1: 28, &c. &c. Parkhurst in his Greek grammar says, that "relatives often agree with their antecedents, not as to their gender but as to their sense." Then it remains true, according to the grammatical construction of the Greek language, that faith is the gift of God. In 2 Thes. 2: 13, we are said to be chosen to salvation through sanctification of the Spirit and belief of the truth.—Here the belief of the truth is put as the consequence of the sanctification of the Spirit. And here Thompson's translation was put to rebut the force of the passage. The Spirit it was maintained was the spirit of man, not the Spirit of God. This would rather be adapted to build again the man of sin, the son of perdition, whom the Apostle is describing than a correct exposition of the passage. The apostle is giving thanks to God that he had chosen them to salvation, through the means of the sanctification of the Spirit in their belief of the truth.

Thompson was also employed, to prove what was asserted to be the correct rendering of 1 Cor. 12: 13, "For by one Spirit we are all baptized into one body," &c. It was said it should be rendered, "in one Spirit we are all," &c. But if the Corinthians all had one Spirit, then Paul has placed himself in the light of an inconsistent writer; for with the want of one or rather with the possession of an evil spirit, which led one to say, I am of Paul, another I am of Apollos, a third I am of Cephas, and a fourth I am of Christ. The rich as mistreating the poor; one guilty of incest, or taking his father's wife, &c. But the 8th verse in the context shows the Spirit to be none else than the one Holy Spirit. "For to one is given by the Spirit the word of correction; to another the word of knowledge by the same Spirit; to another faith by the same Spirit." If faith in one instance is by the Spirit, as the passage plainly declares it is, then it is reasonable to conclude it is in every other instance, unless there can be some scriptural proof to the contrary. Hebrews 12. 1, Christ is called "the author and finisher of our faith." He is first the object of our faith, and author of it by the operations of his Spirit, and finisher of it, by their final deliverance from sin and all its consequences. It is also said, in John 16: 8—10; when he (the Holy Spirit) is come, he shall reprove the world of sin, of righteousness, and of judgement. Of sin, because they believe not on me. But how are men convinced of the sin of unbelief unless by the production of its opposite, faith! In Galatians 5: 22, it is said, the fruit of the Spirit is love, peace, joy, long-suffering, goodness, faith, &c. Truth, in connection with the other graces here mentioned, is expressly called the fruit of the Spirit. But according to the opinions of the new sect, faith should have been called the fruit of the divine testimony. Now, unless it can be made appear, that the faith of Simon Magus was produced in this way, simply by the testimony, I fear it will be difficult to believe the affirmative of this proposition, unless they believe without testimony. But stange to tell, no attempt was made to support their sect from it, when it is the only passage, with the exception of a single other, on which an argument in favour of the affirmative can fairly be built, that I recollect. For it is said, (Acts 8: 13,) Then Simon himself also believed, and when he was baptized continued with Philip and wondered at the miracles, &c. Yet, with regard to the quality of his faith, it was not said to work by love, to purify the heart, or to overcome the world; and after all his faith, he was still in the gall of bitterness and bonds of iniquity. The other passage is in John 12: 42, 43. "Among the chief rulers also many believed on him, but because of the Pharisees they did not confess him. For they loved the praise of men more than the praise of God." Yes, they believed on him, but it was not with their heart unto righteousness, neither with their mouth did they make confession unto salvation. Now, if the new sect are willing to receive the many among the chief rulers, among the hundreds of which they boast as believers, these very chief rulers who believed and did not confess, on the simple ground that they loved the praise of men more than the praise of God, and Simon Magus with them, it is presumed that none of the evangelical denominations will covet the purity of a church made up of such believers. For they all doubtless wish accessions from that description of men who believe with the heart unto righteousness, who love not the praise of men, but who confess with their mouths unto salvation, in spite of the Pharisees. It is probable Simon Magus did not wish to give his money for the gift of the Holy Ghost, that he might promote the cause of Christ; but that he might establish himself in some lucrative employment, for the purpose of opposing the pure and holy principles taught by Peter and Paul, and stigmatizing them as money preachers, because they would dare to assert that God had ordained that they that preach the gospel, should live of the gospel; and when employed in sowing spiritual things they should in return reap their carnal things. And to engage in the cause of missions, it "would cost more money to convert a soul than to buy three plantations"

SAMUEL TAYLOR.

For the Western Luminary.

November 27th, 1833.

MR. COONS,—In the last number of the excellent paper, the Western Luminary, of which you are the Editor, the Rev. Samuel Taylor has given a brief, but most clear and comprehensive view of the *absurdities* of Campbellism. A few more debates of this sort would effectually uproot the whole Campbellite system; and we sincerely hope that the people will read Mr. Taylor's views with candor and attention.

The head and front of Campbellism may be embraced in a single phrase,—the *Water*, this is the *beginning*, *the middle*, and *end*.—The Campbellites religion, often reminds me of an anecdote, which I heard when a boy. There was a man living in the neighborhood, wholly given up to intemperance. His name was Joseph Steans. He was asked one day by a reputable citizen, if he could have three wishes granted him, what would they be. He answered very promptly, *Whiskey* should be the first; well said the citizen, what should be the second? Joe paused for a moment, then replied, *Whiskey*, and an abundance of it: well said the gentleman, what should be your third wish? After a long pause, Joe replied, I would take *a little more of the same*.

Campbellism is a revival of one of the errors of the darkest age of Papal superstition, viz. that baptism is regeneration, or the whole of religion. Herein you find many of the Campbellites exhibiting the same spirit that the Papists do, and declare that there is no religion, of course no salvation, out of their church or without immersion. This is the sect which cries out most alarmingly against sectarianism, and yet they are the most exclusively sectarian of any denomination. None in the Valley of the Mississippi, except the Shakers, the Papists and such as say that no other denomination has a right to preach, administer ordinances, celebrate the rights of marriage, and ordain ministers of the gospel but themselves—these may all, for any thing I know, possess the same spirit, which is nothing more nor less, than the spirit of the ancient Pharisees, which was, *stand off, we are more holy than thou*.

Now, Sir, it does appear to me, that these exclusive, lordly sects, judge badly of the intelligence of the age in which we live. The period has long since gone by for the people to be gulled by Pontifical robes, long gowns or garments, sanctimonious appearances, or the splashing of the polluted ponds of a summer's drouth; they have long since learned the liberty of the gospel, and are prepared to give the *go-by* to these exclusive sects. N.

From the World.

Renunciation of Popery.

"Magna est veritas et prævalebit.
The truth is power and will prevail."

The subscriber has now in the press a pamphlet, entitled "RENUNCIATION OF POPERY," in which he thinks he will prove that the Roman Catholic doctrine is in opposision to itself, contrry to truth, and demoralizing in its effects. It contains 64 stereotyped octavo pages, printed on fine paper, stitched, cut on the edges, and handsomely covered.

Price to non-subscribers 31½ cents per copy. A deduction of 36 per cent. will be allowed to those who purchase, wholesale, to sell again. Booksellers or others, in different parts of the Union, who wish to procure the work, can be supplied, by forwarding on by mail, the sum for the number of copies they may wish. The letters to be post paid, and directed to me, the author, in Philadelphia. The casualties of transportation at the risk of the purchaser.

RECOMMENDATIONS.

We apprehend this pamphlet will secure for itself an extended circulation. We design to express our opinion of it in future time.

EZRA STILES ELY, D. D., Editor of the Philadelphian, and Pastor of the Third Presbyterian Church.

We have read within a few days, a pamphlet entitled "RENUNCIATION OF POPERY," with no ordinary interest. The author, Mr. Samuel B. Smith has been for a number of years an officiating Roman Priest, and he seems to be thoroughly acquainted with the whole system of Romanism. He has presented to the public many things in his "Renunciation of Popery," which, unless they can be ably answered, it seems to us must, and ought to ruin their cause. He writes well; expresses himself in a christian manner, and seems to feel deeply for those of his friends who are left behind, in darkness and in ignorance in that church.

Unless we are greatly deceived, this pamphlet will be read with much interest by the public. It is cheap, and will be in circulation shortly.

JAMES PATTERSON, Pastor of the First Presbyterian Church Northern Liberties.

G. T. BEDELL, D. D., Rector of St. Andrew's Church.

G. R. LIVINGSTON, D. D., Pastor of the R. D. Church, Crown Street.

ASHBEL GREEN, D. D.

JOHN MCDOWELL. D. D., Pastor of the Central Presbyterian Church.

G. B. PERRY, Pastor of the First Baptist Church.

ALBERT JUDSON, Pastor of the First Presbyterian Church.

ROBERT PIGGOT, Rector of the Protestant Episcopal Church, of "All Souls."

P. S. The Editors of the different papers throughout the Union, are respectfully requested, by the author, to give the above an insertion. SAMUEL B. SMITH, Philadelphia,

English Factories Bill.

The following is an abstract of the bill passed at the recent session of the British Parliament, for the relief of children and youth working in Factories.

1. In the first place, the Factory Act provides that for the protection of the health and interests of the rising generation no persons under 18 years of age shall be allowed to work in a mill or factory in the night at all, and the night is defined to be the time that intervenes between half past 8 o'clock in the evening and half-past five in the morning. Lord Ashley's bill extended the same protection to young persons till they reached their 21st year, and described the night to be the time intervening between 7 o'clock in the evening and six in the morning.

2. In the second place, the act provides that no child under nine years of age shall be admitted to work in a factory at all at any time of the day, or under any conditions. In looking at the report of Commissioners, how different do we find the present practice! "It appears in evidence," say these gentlemen, "that in some rare instances children begin to work in factories at *five years* of age; it is not uncommon to find them there at six; many are under seven, still more under eight; but the greater number are nine."

3. In the third place, we find it provided that children between 9 and 13 years of age are only to be allowed to work 8 hours a day, or 48 hours a week.

4. In the fourth place, the act limits the hours of working for young persons between 13 and 18 years of age the 12 hours a-day, or 69 hours a-week, exclusive of an hour and a half for meals in the course of the day.

5. In the fifth place, the act allows two whole holy-days and eight half holy-days in the year; the period of the latter to be determined by the master or employer.

6. In ascertaining the age of the children whose admission into factories is allowed, or whose scale of hours is graduated from 9 to 18, the simple assurance of those interested is not to be taken. The paternal care of the law requires the certificate of a surgeon that the child is of "the usual strength and appearance of children of the age" to be admitted or protected. We do not remember to have seen either of the two last mentioned provisions in Lord Ashley's bill.

From the Louisville Public Advertiser.

Steam Boat Mutiny.

The following account of an attempted mutiny on board the steamboat Freedom, has been furnished by the Captain and some of the passengers, who were on board at the time the occurrence took place.

NOVEMBER 20.

Two of the deck hands were sent into the hold to regulate some freight preparatory to getting it out. One of them letting the candle fall, was beaten for the offence by the other, whose name was James Algeo.

Some time after this one of the deck passengers, whose name was Barns, while standing by the fires, hearing of the circumstance, remarked that he should like to whip just such a man as Algeo. On hearing this Algeo stepped forward to give him battle, when Barns drew his pistol and retreated to the inner part of the deck. Algeo went to some of his companions, and borrowed a Spanish dirk knife, returned to the deck, broke down the door, and pursued Barns to the stern of the boat, where, after making several unsuccessful attempts to stab said Barns, he struck the stanchions of the boat in such a manner that the knife dropped, which was immediately seized by Barns, who now inflicted seven wounds on Algeo, of which 6 were mortal. While Barns was thus busily engaged, he was stabbed in the back by John Walker, one of Algeo's companions. This occurred about 11 A. M. During the rest of the day Algeo was constantly entreating his companions to avenge his death, for he was aware that his time in this world was short; but as they did not seem to pay much attention to his entreaties, the Captain and passengers did not feel the least uneasy for the safety of Barns, whose wound was slight. It seems, however, that more attention was paid to them than was supposed; for, about 3 o'clock in the morning of the 21st, the unfortunate Barns was shot while lying in his hammock. The perpetrator of this cowardly deed was not known—though suspicion at once rested upon John Walker, who had not been seen for several hours. At 6 o'clock the boat was searched from top to bottom, but nothing of Walker could be found. During the rest of the day little of consequence occurred, except the constant drunkenness of the mate and sailors, who by their threats very plainly shewed that they were displeased with the Captain and passengers for offering a reward of $500 for the discovery of the unknown murderer, for from circumstances, we were confident that more than one had a hand in the business. On the night of the 22d, a plot was discovered, which, if carried into effect, would have proved the destruction of boat and passengers. On this discovery the mate and four of the sailors were arrested and confined. The boat was again searched, and to our great surprise, John Walker was found in the hold. We immediately put him in confinement with his companions, keeping a strict watch over them until we arrived at Mills' Point, where they were delivered over to the civil authority of that place. The plot appeared as follows:—

A slow match was to have been put to the kegs of powder, which were in the hold; the six mutineers were to make their escape by means of the small boat, leaving the rest to their fate.

Upwards of 50 cabin and 100 deck passengers left the boat at Memphis, on the 21st, on account of the threats made by Robinson (the mate) and the sailors, where they published a card highly complimentary to the conduct of Captain Philip Richardson.

Summary.

THE RED MEN.—By a western letter in last Monday's Post, it appears that a life of Black Hawk is about being published in Cincinnati. We are also enabled to state, on the authority of a Detroit gentleman, that a Canadian writer has collected some interesting memoirs of Tecumseh which will hereafter be given to the world.

The Pottowatamies have just concluded a treaty by which five millions of acres of their land including all west of Lake Michigan, are given up to our government. Only one million of Indian acres are now left in Indiana and Illinois. So goes the world. Race rolls on after race, like wave after wave. The resting place beyond the Mississippi will not last long. It's a mere plank in a shipwreck. The red man has had his day.—*Spirit of the Age*.

Mr. Isaac Leech and son, of Kingsessing township, Philadelphia co. have both been bitten by a fox in a rabid state, which was chained near the house. It has since died in convulsions. The fox is supposed to have been bitten by a mad dog that was in the neighborhood some time ago. My. Leech and his son are confined in their beds—undergoing severe medical treatment.

Two colored women were recently abducted from Alexandria, D. C. conveyed to Kentucky, and there sould by a fiend calling himself Thompson. Proper measures are about to be taken in Alexandria to give the women their freedom, and, if possible, to arrest and punish the person or persons engaged in their abduction.

The Florida crop of cotton will exceed that of last year and is represented to be of superior quality, in consequence of the favorable state of the weather for harvesting.

The Siamese Twins have been bound over to appear in the Circuit Court of Alabama, held at Athens, for having assaulted a gentleman who was *feelingly* interested in their behalf.

Life of Cuvier.—Mrs. Lee's "Life of Baron Cuvier" is divided into four portions—the first of which describes the principal occurrences of Cuvier's not very eventful life; the second is devoted to an account of his scientific discoveries and their principal results, the third to a description of his civil labors; and the last to his private character and habits. Each of them contains much to gratify and instruct the reader.

Eclipses.—The Nantucket Enquirer says—There will be three visible eclipses in 1834—two of the moon, and one of the sun. The last, which will occur on Sunday, November 30, in some parts of the United States will be total. The greatest obscuration will be at 26 minutes past 2 o'clock, P. M. It will be total at Charleston, S. C. and at other places along the penumbra's centre, for more than two minutes.

A CARD.—To the publishers of Newspapers and periodicals in the United States and in the British Provinces.

The publishers of the New England Weekly Review, are desirous of making up on the first of January, a complete list of all the Newspapers and Periodicals published in the United States and the British Provinces, with the names of their publishers, and the places where published; they, therefore, request all publishers to insert this card, and also send them *two copies* of their respective publications in succession, that they may not fail of receiving one in order to render the list complete.

Direct to the *New England Weekly Review*, Hartford, Connecticut.

Married,

In Lincoln County, on Tuesday, Nov. 26, by the Rev. W. L. Breckinridge, Mr. ROBERT W. WASHINGTON to Miss SARAH S. FISHER, daughter of Mr. J. Fisher.

OBITUARY.

Departed this life on the 1st day of December, 1833, in the 63rd year of his age, Archibald McKee. He had for many years laboured under an afflictive infirmity, produced by a partial shock of Palsy, by a general shock of which, he finally closed his earthly existence. He bore his protracted afflictions, with great christian patience and resignation. He had served as an elder in the Presbyterian church of Walnut Hill for 30 years, with examplary reputation. He has left an afflicted widow, with a numerous circle of friends and acquaintances, with whom he had engratiated himself, by his courteous and friendly conduct, to deplore his loss. Owing to the nature of his infirmity, he had for a considerable time anticipated the hour of his dissolution, as not far distant; and often spoke of it to his friends with great calmness and composure; manifesting, that by faith in the *merits of a Saviour*, death was disarmed of its terrors. The paralytic shock through which he died, deprived him of utterance, and his friends of those impressive exhortations, which no doubt he would have given in his *last hours*. *As he had long lived the life of the righteous*, there is every reason to hope, that *for him to die was gain*. "*Precious in the sight of the Lord, is the death of his Saints.*"

Died,

On the 2nd inst. Miss MARY J. FLOURNOY, youngest daughter of David Flournoy Esq. of this vicinity;—deeply regretted by a numerous circle of relations and friends.

BOOK AND JOB PRINTING OFFICE.

W. M. TODD & W. D. SKILLMAN,
Publishers of the Western Luminary.

HAVE A COMPLETE

BOOK AND JOB OFFICE,

And are prepared to execute

EVERY DESCRIPTION OF PRINTING,

In a neat and workman-like manner.

AS their materials are entirely new, both for Book and Job Work, they flatter themselves that they will be enabled to execute their work in as neat style as any other office in the city. They would respectfully invite their friends and the public to call and examine specimens of their work.

☞ *Office on Main Street, over Caleb Worley & Co's. Store. Entrance through the passage second door below J. Norton's Apothecary Shop.*

Lexington, Dec. 11, 1833.

JUST PUBLISHED,

And for Sale at This Office, and at A. T. Skillman's Book Store,

"Strictures on Campbellism,

By THOMAS CLELAND, D. D."

Price—25 cents single copy; 25 copies for $5.
December 11, 1833.

Appleton's Washing Machine.

THE public are informed, that rights to make, or machines already made, can be had of J. S. FREEMAN, in Lexington Ky. Deeds for county rights can also be had of him. Several of the above machines are now in use in this city, and can be seen at *David A. Sayre's, Esq. F. Dewees', Esq. Dr. B. W. Dudley's*, and several other families not now recollected.

J. APPLETON.

Lexington Ky. Dec. 11, 1833. 22—3w.

A. T. SKILLMAN,

(BOOK-SELLER AND STATIONER,)

MAIN-STREET, LEXINGTON, KY.

HAS on hand, at his *New and Cheap Book Store*, a few copies of the new edition of

SCOTT'S COMMENTARY,

In three volumes, which he will sell at the low price of $8 per copy.

He has also on hand a large assortment of *Law, Medical, Theological, and School Books;* all of which he will sell on moderate terms, for cash.

October 9th, 1833. 13-tf.

NEW BOOKS!

THE RELIGIOUS SOUVENIR, by Rev. G. T. Bedell, a new and beautiful annual for 1834; The TOKEN and ATLANTIC SOUVENIR for 1834; The OFFERING for 1834; The PEARL, or Affections Gift, for 1834; Sprague on Revivals, second edition, with additional letters; Bridges on the 119th Psalm; Mrs. Holley's Texas; The Young Ladie's Sunday Book; The Boy's own Week-day Book; Fergus on Nature and Revelation; Taylor's Life of Cowper; Smith's Key to the Revelation; Smith and Dwight's Researches in Armenia; Letters to an Anxious Inquirer, by T. C. Henry, D. D; Introductory Essay by Rev. G. T. Bedell; Dr. Webster's Bible.

Just received at SKILLMAN'S *Book Store, Main Street, Lexington, Ky.*

The London Annuals expected in a few days.

☞ All the new publications received as they appear from the press.

November 4, 1833. 21-by

FALL AND WINTER NEW GOODS.

James G. McKinney & Co.

Are now opening their First Supply of

FALL AND WINTER GOODS,

Bought out of the Latest Arrivals in New York.

BLUE, black, brown, olive, green, cinnamon, steel-mixed and drab *Cloths;* from 2 to $15. Blue, black, brown, grey and olive *Habit Cloths*. Cassimeres, all colors and qualities: Angola and Merino Cassimeres, Satinets, all colors:—A large lot Circassians and imitation Merinos, 6-4 French and English Merinos, all qualities and colors, 6-4 French Bombazine, from 1 to $4. Blue, black, brown and green Bombazetts. Black and fancy Shawls, very rich patterns. Chalot, a new and splendid goods for ladies' dresses, Swansdown, Valencia. Satin and velvet Vesting, 600 pieces Calicoes, from 8 to 50 cts. Rich figured Bobinetts and Swiss Muslins, from 50 cts. to $3, Plain Bobinetts and Grecian Nett, Jaconet and cross-barred Muslins, Splendid needle-worked Muslin Cancoons, Capes and Caps, Brown and bleached Cottons, Tickings, Apron and Furniture Checks, Splendid Bead Reticules, Purses and Guard Chains, 50 pieces of Colerain Irish Linen, a goods celebrated for durability, from 50 to $1 50, Rich embroidered Silk and velvet Belting's, 3-4 and 4-4 Circassian, Poplin, Merino and Gro de Swiss Silks, Gro de Berlin and Gro de Naples, Satin Levantines and India Satins, Rich figured black and colored Silks, A great variety plan colored Silks, Scotch, Ingrain and Kidderminster Carpetings, Venetian, Stair, and Passage Carpetings, Rich Blonde Lace and Barege Veils, Linen Cambric Handk'fs, Ribbed, Open-worked and Random English Silk Hose, 10-4 damask Table Linen, 10-4 Irish and Russia Sheeting, A large assortment Ladies' and Gentlemen's Gloves, of every kind and quality, Rich Thread and Bobinett Laces and Edgings, &c. &c.

AN EXTENSIVE ASSORTMENT OF

Hardware and Cutlery.

CUT GLASS AND QUEENSWARE.

Fresh Tea, Coffee, Sugar, Indigo, Madder, Rice, Pepper, Allspice, Nutmegs, Cloves, Mace Cinnamon, &c. &c. all of which will be sold low for *Cash*.

Lexington, Oct. 23, 1833. 15—by

ALL TASTES SUITED.

THE subscribers, being encouraged by the very liberal patronage they have met with, during the past season, are induced to make such an arrangement of their stock and establishment as will enable them to suit all who will call at the *Old Stand, Corner of Main and Main-Cross Streets*, with

HATS,

Which for style, durability, and texture, will compare with any in the Union. We flatter ourselves that we now afford an opportunity to all who are disposed to encourage *Home Manufacture*, to deal where they may consult good taste and economy, without encroaching on either, as we are determined to keep

A Good Assortment,

And will be undersold by no vender in the city. Merchants, and other wholesale dealers, we hope will find it to their interest to call and see our assortment. As we import our Furs and Trimmings, and have also adopted all the late

Eastern Improvements,

in forming hat bodies and cleaning furs, &c. we will be enabled to manufacture as low as they can; and we are determined to sell as cheap as the manufacturers in New York or Philadelphia can the same quality of hats.

Hats made to order, of any size, form, or quality, both

WHOLESALE & RETAIL,

WITH PUNCTUALITY AND DESPATCH.

We would say to those of the trade that we have Mr. Tenney's machine for forming hat bodies in successful operation, which for its simplicity and economy is a desirable accession to every manufacturer, although he should employ but two or three hands. In confirmation of which they are advised to call and see it perform, in the event of which we feel assured they will be induced to purchase a patent right or send us their wool to be formed into felts—which we will do to their satisfaction, at $12 50 per hundred.

STEELE & TOD.

N. B.—We wish to hire a NEGRO MAN until Christmass, for whom a liberal price will be given. S. & T.

Lexington, Nov. 20, 1833. 19-by

Fashionable Establishment.

T. RANKIN,

MERCHANT TAILOR,

(*Main Street, Lexington, Ky. a Few Doors Below Postlethwait's Inn,*)

INFORMS his friends and customers that he has just received from the East a splendid assortment of

Cloths, Cassimeres, and Vestings,

Of the most fashionable colors and of good quality. He has also on hand, and will continue to keep a good assortment of *Ready Made Clothing*—made in the best manner, consisting of

Over Coats & Cloaks; Dress & Frock Coats; Pantaloons & Vests; Shirts of Linen & Merino; Drawers of Flannel & Cotton; Collars & Skirtees; Stocks & Handkerchiefs; Gloves, Socks, & Suspenders; Umbrellas & Walking Canes, &c.

Also, an assortment of best quality Janes,

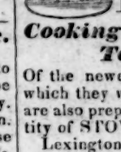
Together with a general assortment of fancy articles in his line—all of which he is determined to sell low for cash.

Thankful to his friends for past favors, he solicits a continuance of their patronage, as he is determined that his work shall be done on accommodating terms, and inferior to none in the West.

☞ *Latest Fashions Just Received.*

N. B.—Constant employment will be given to first rate workmen. October 2, 1833.—12-6m

STOVES.



MILLER & FARRAR,

MAIN STREET,

(*Sign of the Golden Coffee-Pot,*)

HAVE on hand, and intend to keep, a constant supply of

Cooking, Franklin, Seven and Ten Plate Stoves,

Of the newest and most improved patterns, which they will sell at very low prices. They are also prepared to furnish, to order, any quantity of STOVE PIPE.

Lexington, Oct. 23, 1833. 15-3m

A FARM TO RENT.

I WISH to rent my Farm, about six miles from Lexington, near the turnpike bridge. It is well calculated, from the advantages of water and pastures, for a stock farm; about 135 acres cleared, 12 or 13 of which is excellent hemp ground. For further particulars enquire at Mr. James Coleman's, in Lexington.

MARY PARKER.

November 27, 1833. 20-tf

Hygeian Vegetable Medicine

From the British College of Health, London.

THE high character this invaluable medicine has acquired throughout the United States, is now fairly established in the city and vicinity of Lexington, upon the integrity of its merits, ascertained by practical experience. Innumerable are the cures it has effected in Consumptions, Dyspepsia, Fevers, Ague, Indigestion, Cholera, Inflammations, internal and external Mercurial diseases, Bilious and Nervous Affections, all Diseases of the Liver, Rheumatism, Gout, Lumbago, Chronic Pains, Feminine Obstructions, Tic Dolourex, Dropsy, St. Vitus' Dance, Epilepsy, Jaundice, Scarlet Fever, Asthma, Gravel, Piles, Strictures, Scrofula, and all Diseases of the Blood. A book recording many extraordinary cases of cure can be referred to where this medicine is left for sale at the store of J. LITER, Main street, or of G. B. WHITE, Agent for Kentucky, Jordan's row, Lexington.

Price, in boxes, according to size, $1, $2, and $3 each, with directions. For the accommodation of the public some of the larger boxes are proportionally divided to the price of 50 cents each.

District Agents, Duly Appointed—Henry F. Wilson, *Paris;* J. & J. C. Bull, *Harrodsburg;* P. G. & G. Rice, *Danville;* J. & H. Trotter, *Nicholasville;* A. Cargill, *Cynthiana;* Paul Smith, *Ruddle's Mills;* Thomas Howard & Christopher, *Richmond;* Shultz and Hadnut, *Maysville;* John R. Bryant, *Union Town;* J. Dudley *Frankfort;* W. Cox, *Centreville;* William Alexander, *Paris, Ky.* J. Liter, *Lexington.*

September 25th, 1833. 11-by

From Friendship's Offering.

Early Days.

Oh! give me back my early days,
The fresh springs and the bright,
That made the course of childhood's ways
A journey of delight.

Oh! give me back the violet blue,
The woodbine and the rose,
That o'er my early wanderings threw
The fragrance of repose.

And give me back the glittering stream,
The fountain and the dew,
That neither day nor nightly dream
Can ever more renew.

I would give all that tears have bought,
Of wisdom, wealth, or love,
For one sweet hour of earthly thought
This sordid world above—

One happy flight, away, away,
On wings of tameless power,
One golden morn, one glorious day,
In childhood's rosy bower—

One sail upon that summer sea,
Whose passing storms are all
Light winds that blow more merrily,
And dewy showers that fall.

But ah! that summer sea no more
Shall bear me gaily on;
My bark lies on the weary shore,
My fluttering sails are gone.

'Tis not that hope her radiant bow
No longer bends on high,
But light has faded from her brow
And splendor from her sky.

'Tis not that pleasure may not bring
Fresh gladness in my breast,
But I am worn with wandering
To find a home of rest.

From the Columbian Star.

John Bunyan.

No age or country ever produced, in all respects, a more extraordinary man, than JOHN BUNYAN. In genius, he was not inferior to the most gifted minds of antiquity; in simplicity of execution and grandeur of moral effect, he stands in untivalled excellence. Youth is delighted with his touching allegory, age is edified by his profound divinity; the learned admire the scope of his intellect, and the ignorant are captivated by his luminous perspicuity. Piety attracts to itself new ardor, from the chastened fervor of his devotion, and truth gathers from his masculine narrative a more confident tone. For more than ONE HUNDRED AND FIFTY YEARS, the simple story of his Pilgrim, has been shedding its sublime influence on myriads of human minds, that have soared far away from all earthly things, on the lofty pinions of his sacred muse.

The life of such a man can never cease to be an object of commendable curiosity; and the eventful period in which he lived must be always regarded as one of the most remarkable in English history. The conceptions which we form of the evils of religious intolerance, are necessarily imperfect. Accustomed as we are, to enjoy the utmost liberty of conscience, and freedom of discussion, we cannot realize, by the most vivid picture of the imagination, the horrors of persecution. A short distance, however, in the line of retrospection, will place us amid the troublous time of roasting and burning human victims to the grim and fierce demon, persecution. The Baptists in England were among the greatest sufferers under the iron age of *conformity*.

Such was the taste of the age in which Bunyan flourished; and as the purest metals are made by the hottest fires, so the noblest virtues emanate from the fiercest scenes of affliction. The sublime spirit of our author could not be immured within the walls of a prison. From the cheerless gloom of the Bedford dungeon, his mind went forth in those high excursions in which so many have since delighted to follow him; and from this loathsome cell, his genius roamed amid fields redolent with hope and ecstacy. His ministry possessed uncommon power. Of this, the author of his life gives the following remarkable instance:

"Being to preach in a church, in a country village (before the restoration of King *Charles*) in *Cambridgeshire*, and the people being gathered together in the church yard, a *Cambridge* scholar, and none of the soberest of them neither, enquired what the meaning of that concourse of people was, it being upon a week day; and being told that one *Bunyan* a *tinker* was to preach there, he gave a boy two pence to hold his horse, saying, he was resolved to hear the *tinker prate;* and so he went into the church to hear him. But God met him there, by his ministry, so that he came out much changed, and would by his good will, hear none but the *tinker* for a long time after; he himself became a very eminent minister in that country afterwards."

The spirit in which he endured the persecutions of authorized oppression was untinged with obstinacy and self-will. A mild pacific demeanor marked all his conduct, and nothing appeared to decide the doubts submitted to him in reference to the voice of the law, but the superior obligations of the law of God. For proof of this we have only to observe the placid resolution of the following declaration.

"Before I went down to the justice, I begged of God, that if I might do more good, by being at liberty, than in prison, that I might be set at liberty; but if not, his will be done. I was not altogether without hopes, but that my im prisonment might be awakening to the saints in the country. Therefore I could not tell well what to choose; only I in that manner did commit the thing to God. And verily, at my return, I did meet my God *sweetly* in *prison*, again comforting me and satisfying me, that it was his will and mind, that I should be there; none can express what joy I had. For when I came back again to prison, as I was musing at the slender answer of the young justice; this word dropt in upon my heart with some life, *For he knew that for envy they had delivered him.*"

The very language of the indictment on which he was delivered to prison is preserved by Crosby in his history of the Baptists. It is a highly curious document, and exhibits an appaling picture of the times.—The following are the words.

"That he devishly, and perniciously abstain from coming to church to hear divine service, and is a common upholder of several unlawful meetings and conventicles, to the great disturbence, and distraction of the good subjects of this kingdom, contrary to the laws of our sovereign Lord the King."

His imprisonment continued TWELVE YEARS, during which time various attempts were made to procure his release. Among those who undertook the office of preferring his petitions to the judges, was his wife.—Three different times did she apply to the inexorable tribunal without success. From one session to another, disappointment attended the persevering efforts of the poor woman who was seeking the liberation of her husband.

But the mind of the prisoner was occupied by more important subjects. He was freely expatiating amid the scenes of cloudless serenity, and superior delight. His soul, free and unconfined, was breathing a purer atmosphere, and inhabiting the city of the blessed. During this interval he wrote, *The Holy City, Christian Behaviour, The Resurrection of the Dead, Grace abounding to the Chief of Sinners*, and other important works. As the brightest stream of lighting appears on the face of the darkest cloud, so the most resplendent graces of the christian are emitted from the gloom of affliction.

Bunyan had a native turn for wit and repartee, which appears in the following story. Towards the close of his imprisonment, a Quaker called on him, probably hoping to make a convert of the author of the Pilgrim. He thus addressed him: "Friend John, I am come with a message from the Lord, and after having searched for thee in half the prisons in England, I am glad that I have found thee at last." "If the Lord had sent thee, sarcastically returned Bunyan, you need not to have taken so much pains to find me out, for the Lord knows that I have been a prisoner in Bedford goal these twelve years past."

'PRESMENTEARENS'—*the awfulest people in the world!*—The following anecdote, taken from a letter written by the wife of a misrionary in Missouri to her parents in Austinburgh, Ash. Co. while it will amuse the reader, will show also what bitter prejudices those have to contend with, who first preach the gospel in frontier settlements. To many such a *Presmentearman* is a more fearful object than a tiger, or even satan himself. And why this dread of Presbyterians, where they are so little known that their very name is not rightly pronounced, and the very different feeling, which exists, where they and their doctrines are understood? Let those brethren who can seldom preach a sermon without attacking, distorting, garbling and holding up to profane jest and ridicule the doctrines of Presbyterians, give the answer.—And let them also prepare to answer to God for slandering their brethren.

'In some parts of this county, Presbyterians are thought to be more poisonous than the rattlesnake. One poor Presbyterian, as he was going to Presbytery, put up at a small house for the night; and while there the children became very fond of him. He inquired of the gentleman of the house, if there were any churches near there. He was answered there were Methodist and Baptist and Christian churches. He then inquired if that was all. He was answered 'Yes'—'O I believe,' said the man of the house, 'there are a few *Presmentearems*, the *awfulest people in this known world;*—they believe God made a part of the people of this earth on purpose to damn them, and he will do it, let them do what they may.' The stranger was quite afraid the children might ask where he was going, and sure enough one child called out to know where Mr. —— was going? 'To Presby'—'*Presmenteary!*' cried the man, springing backwards—'are you a Presmentearem?' The gentleman tried to convince them of their mistake—but they being so afraid, he was glad to pursue his journey,—some however are not afraid of any thing or any body—and many are very kind and hospitable to *all*. We have found many friends wherever we have been, who have shown us great kindness.'—*Ohio Observer.*

CHRISTIANITY.—A gloomy mind cannot keep company with a religious spirit. Christianity is cheerful. Christ invites to rest.—Rest is an exile from the breast where melancholy dwells. Could the Saviour of the world himself more highly recommend the blessedness of a cheerful heart, than when he said, "Be of good cheer," "Let not your hearts be troubled," "My peace I leave with you, and "My Father will send you another comforter." When, therefore you see a professor of christianity dejected, and refusing to be comforted, pity him and pray for him; but do not believe that depression of spirit can be the natural result of christianity. The cheerful and pious Bishop Horne, whose writings have soothed many an afflicted soul, delights us with the following brilliant remark:—"A celebrated writer on the side of scepticism and irreligion, in a book published since his death, to produce atheism in the world, has been pleased to say, "that all devout persons, he had ever seen, were melancholy." "This might very possibly be," said the Bishop, "for in the first place, it is likely that he saw very few, his friends and acquaintances being of another sort; and secondly, the sight of *him* would make a devout person melancholy at any time."—*Rev. J. A. Bushfield.*

A Name above every Name.—When the pious Bishop Beveridge was on his death-bed, he did not know any of his friends and connections. A minister with whom he had been well acquainted, visited him; and when conducted into his room he said, "Bishop Beveridge, do you knew me?" "Who are you?" said the Bishop. Being told who the minister was, he said he did not know him. Another friend came, who had been equally well known, and accosted him in a similar manner, "Do you know *me*, Bishop Beveridge?" "Who are you?" said he. Being told it was one of his intimate friends, he said he did not know him. His *wife* then came to his bed-side, and asked him if he knew her. "Who are you?" said he. Being told it was his wife, he said he did not know her. "Well," said one, "Bishop Beveridge, do you know the Lord Jesus Christ?"—"*Jesus Christ*," said he, reviving as if the name had upon him the influence of a charm, "O! yes, I have known him these forty years.—Precious Savior! *He is my only hope.*"

A Warning.—A toper in a neighboring town recently declared, that he meant to drink more rum than ever, just to spite the temperance folks. He kept good his resolution. But mark the result! In a week he was seized with *delirium tremens*, and now lies in a drunkard's grave.—*Tem. Jour.*

Adoring Thankfulness.

From a little Volume entitled "Forever," by a Clergyman.

Oh, sweet employment! sweet indeed
To hearts attuned and strung by heaven,
To pay to God the grateful meed,
For hope inspired, and sin forgiven!

Father, we thank thee; babes in mind,
We hang upon thy smile alone;
No joy apart from thee we find,
No care or grief before thy throne.

When wondering reason takes her flight,
Thy mighty universe to scan,
Seen worlds on worlds, 'mid fields of light,
Then backward looks—Lord, what is man!

But what art thou! Transcendent Love,
Beyond the flight of thought or speech;
Soaring a seraph's wing above,
Yet stooping to an infant's reach!

From the [Edinburgh] Presbyterian Review.

Courtesy of Travellers.

The person who travels from house to house, detailing in each what he saw at the dinner-table or in the drawing-room of the last, may make himself, by his wit, an agreeable companion for an hour, yet no one ever thinks of attaching any degree of credit to his representations, or any merit to himself. How much more unworthy of belief is the man who visits a foreign country and is kindly received, and admitted to social and confidential intercourse, and who requites these favours by picking up every tale of scandal he can find, and publishing the whole on his return, as *bona fide* general specimens of the 'Domestic Manners' of his entertainers. Such things have been done, and proper contempt has followed them, even among ourselves. When this style is employed among foreigners, it should be treated in a similar manner, as being inconsistent, not only with individual, but with national honour. When accounts of this kind are given of ourselves by natives of other countries, we can be sufficiently indignant; witness the ferment which the Memoirs of the German Prince created some months ago; the writer of which, it is said, if he were to revisit England, would find the door of every house shut against him in which he was formerly entertained. Such, exactly such, is this book of Mrs. Trollope's.

AMERICAN SOCIETY.

The freedom of American society is beyond all doubt, one of its chief recommendations; the desire of this freedom originally formed the state, and the consciousness of it has riveted the national character. It would be greatly out of place were we to enter into any discussion relative to the extent or excess of this freedom which the Republic may enjoy. But liberty is nowhere a blessing to be sneered at or despised. It is essential to the well-being of a nation, and whereever it may be found, we shall never cease to hail it as the almost certain guarantee of still higher and more important benefits. When we compare American enlightenment with the arbitrary governments of Europe,—with debased Italy or priest-ridden Spain, we confess we never stop to consider that 'God save the king' is unheard from New Orleans to Boston. We think merely that in one religion is stifled, in the other it has free course—that in one education is denounced, in the other it is fostered and encouraged—that in one a seal is laid on all the higher attainments of man—in the other they have a full and ample field for their noblest exercise. And all this we think, without ever remembering that they have a president in place of a king, and a congress instead of a parliament; that there is not a peer within their bounds, and that tithes are unknown throughout the length and breadth of their land.

Situated in a region of the globe uncivilized before, with a rich soil, and a glowing sky, and no strong hand of power to check the spirit of industry, they have worked their way to prosperity and command. And yet, strength abroad has not introduced oligarchy or luxury at home. Each man is satisfied with his share of the national glory, and is unfettered in his sphere of private exertion. No one thinks of discontent where the highest honours are open to all, and the stern consciousness of a common equality repels all attempts at personal aggrandisement. It is not wonderful then that the feelings so universally prevalent should be stamped on the national character:—That the smooth courtesy produced by a gradation of specific rank should not be found among a race who despises it: Or that the public glory, which is the solace even of the poor man's lot, should be the favourite theme on which he should love to dwell, and by which his feelings are most easily excited.

With Americans, we part with the strongest wishes for their future prosperity. They have been a great people: the nation of Washington and Edwards could hardly fail to be so. But there are rocks on which their majestic vessel may split.

If the influx of luxury, the child of prosperous fortune, should ever sap the simple foundations of their society, and produce from luxury ambition and from ambition disunion, we fear the secret of their strength will vanish.

If ever the religious peasantry, who have followed the holy example set them by their fathers, shall disappear, and a race succeed them in whose villages and country-side a church and church worship shall be a thing unknown: when the Gospel dispensed, only to those who can afford to purchase it, shall be a sealed book to the poor and humble cottager, the fortunes of their house will depart from them.

But we look for better things both in church and state, even although their relapse would tempt Mrs. Trollope back to them, all smiles, ready to write, as she has promised, 'another book as much unlike the present as possible!'

The Pleasure of Virtue.

(FROM CHALMERS' BRIDGEWATER TREATISE.)

If it be a proof of benevolence in God, that our external organs of taste should have been so framed as to have a liking for wholesome food; it is no less the proof both of a benevolent and a righteous God, so to have framed our mental economy, as that right and wholesome morality should be palatable to the taste of the inner man. Virtue is not only seen to be right—it is felt to be delicious. There is happiness in the very wish to make others happy. There is a heart's ease or a heart's enjoyment, even in the first purposes of kindness, as well as in subsequent performances. There is a certain rejoicing sense of clearness in the consistency, the exactitude of justice and truth. There is a triumphant elevation of spirit in magnanimity and honour. In perfect harmony with this, there is a placid feeling of serenity and blissful contentment in gentleness and humility. There is a noble satisfaction in those victories, which, at the bidding of principle, or by the power of self-command, may have been achieved over the propensities of animal nature. There is an elate independence of soul, in the consciousness of having nothing to hide, and nothing to be ashamed of. In a word, by the constitution of our nature, each virtue has its appropriate charm; and virtue, on the whole, is a fund of varied, as well as of perpetual enjoyment, to him who hath imbibed its spirit, and is under the guidance of its principles. He feels all to be health and harmony within; and without he seems as if to breathe in an atmosphere of beauteous transparency, proving how much the nature of man and the nature of virtue are in unison with each other. It is hunger which urges to the use of food; but it strikingly demonstrates the care and benevolence of God, so to have framed the organ of taste, as that there shall be super-added enjoyment in the use of it. It is conscience which urges to the practice of virtue, but it serves to enhance the proof of a moral purpose, and therefore of a moral character in God, so to have framed our mental economy, that, in addition to the felt obligation of its rightness, virtue should of itself, be so regaling to the taste of the inner man.

ROBERT HALL'S CRITICISM ON MISS EDGEWORTH'S WORKS.—She is the most irreligious writer I ever read, sir; not so much from any direct attacks she makes on religion, as from a universal and studied omission of the subject. In her writings you meet a high strain of morality. She delineates the most virtuous characters, and represents them in the most affecting circumstances in life; in distress, in sickness, and even in the immediate prospect of eternity, and finally sends them off the stage with their virtue unimpaired; and all this without the remotest allusion to religion. She does not directly oppose religion, but makes it appear unnecessary, by exhibiting a perfect virtue without it No works ever produced so bad an effect on my own mind. I did not expect to find any irreligion in Miss Edgeworth's writings. I was off my guard—their moral character disarmed me. I read, sir, nine volumes of them at once; but I could not preach with any comfort for six weeks after reading them. I never felt so little ardor in my profession, or so little interesti n religion. She was onec called to account for the character of her works, and asked her reasons for representing a mere ideal morality, without attributing any influence to religion. She said that if she had written for the lower classes, she should have recommended religion, but that she had written for a class to whom it was less necessary. How absurd, sir! She seemed to think that the virtues of the higher orders of society needed no assistance from religion, and that it was only designed as a curb and a muzzle for the brute.

Modes of Salutation.

An author has observed in contrasting the haughty Spaniard with the frivolous Frenchman, that the proud steady gait and inflexible solemnity of the former, were expressed in his mode of salutation—"Come cota?"—"How do you stand?"—whilst the "comment vous portez vous?"—"How do you carry yourself?"—was equally expressive of the gay motion and incessant action of the other.

The Dutch, who are considered great eaters, have a morning salutation common amongst all ranks—"Smaokelyk eeten!"—"May you eat a hearty dinner!" Another, probably adopted in the early periods of the republic, when the people were mostly navigators and fishermen, is—"Hue vaart awe?"—"How do you sail?"

The common salutation in the southern provinces of China, amongst the lower order, is—"Ya, fan?" "Have you eaten your rice?" When the Chinese meet after a long separation, they fall on their knees, bend their faces to the earth two or three times and use many other affected modes. They have also a kind of ritual, or "academy of compliments," by which they regulate the number of bows, genuflections, and words to be spoken upon any occasion. Ambassadors practice their ceremonies forty days before they appear at court.

The Japanese take off a slipper, and the people of Arracan their sandals in the street, and their stockings in the house, when they salute.

In Otaheite they rub their noses together.

The inhabitants of Carmene when they would show a particular attachment, bleed a vein, and present the blood to their friend as a beverage.

Two negro Kings, on the coast of Africa, salute by snapping the middle finger three times.

An Ethiopian takes the robes off the person he meets, and ties it about him, so as to leave his friend almost naked.

The inhabitants of the Philippines bend very low, placing their hands on their cheek, and raise one foot in the air, with the knee bent. They also take a person's hand or foot, and rub it over their face.

Greenlanders have none. Laplanders apply their noses straightly against the person they salute.

In the straits of the Sound, they raise the left foot of the person saluted, pass it gently over the right leg, and over the face.

Jefferson's Opinion.—In our last No. we gave an extract from a late circular of the Secretary of the Treasury, to the collectors of the customs. We now give the opinion of Thomas Jefferson, deliberately and emphatically expressed upon the same subject.

"The habit of *using ardent spirit*, by men in public office, has occasioned more injury to the public service, and more trouble to me, than any other circumstance which has occurred in the internal concerns of the country, during my administration; and were I to commence my administration again, with the knowledge which, from experience I have acquired, the first question which I should ask, with regard to every candidate for public office, should be, *'Is he addicted to the use of ardent spirits?'*"—*Temperance Recorder.*

Le Blanc, the Murderer.—This wretched man, who was executed a few weeks since in New Jersey, for the murder of Mr. Sayre, and his wife and servant, in his confession made after his trial and sentence, says: that when he had made his preparations for committing the crime, he went to a grocery store, and procured some cider, then to a tavern and took a glass of brandy. From that tavern he went direct to the execution of his bloody work. He had previously determined to do the deed; but we may suppose, as the darkness of night drew on, his resolution wavered, and the brandy was drank to produce excitement sufficient to carry him forward in his plans. At all events it is clear that the murders were committed under the influence of liquor; and to our mind it appears problematical whether the crime would have been perpetrated, depraved as was the man, without the aid of alcohol. And we cannot help saying, that it is our belief, founded upon a variety of cases of murder, that nine out of ten of all murderers find it necessary to fortify their purpose, by one or more glasses of ardent spirit, before they can walk boldly up and look death in the face. And we were thinking too, whether the tavern-keeper who sold Le Blanc the glass of brandy, could feel exactly easy under all the circumstances of the case. True he knew not Le Blanc's intentions; but for money he furnished him with that which was necessary, and which had the effect to steel him to his purpose. We confess we are not casuists enough to draw the line between guilt and innocence in this or in similar cases. But there is ONE who is able—and it will be a righteous line.—*Ib.*

Ten Reasons why no Man should make Ardent Spirit.—1. It does no good. The money expended in fixtures, fuel, labor and stock, is worse than thrown into the sea.

2. It does an immense amount of evil. It is the direct occasion of poverty, loss of property, loss of health, loss of character, loss of reason, and loss of life.

3. It converts the bounties of Providence, from the design of the giver, and changes them into a destructive poison.

4. It distresses and offends many virtuous members of the community.

5. It tends directly to encourage and promote vice, and thus to endanger the civil and religious institutions of our country.

6. It puts to hazard the distiller's own reputation, property, health and life, and in seven cases out of ten, inflicts a curse upon his posterity for several generations.

7. It is an employment, the review of which will give no consolation upon a sick bed, and in a dying hour.

8. It is a business, which public opinion, reason, experience and scripture, have all condemned as immoral, and contrary to one of the primary laws of natural and revealed religion.

9. It is doing that, for which no valid argument has, or can be given, and it must therefore be regarded as wholly inexcusable.

10. It is an employment. in which, if any man engage or continue, he will sin against light, and conviction, and truth; and at the bar of conscience and of an offended God, stand condemned without excuse.—*Ib.*

One Honest Man.—A gentleman, an ardent friend of the temperance cause, having passed the night on board one of the Hudson steamboats, rose early in the morning and placed himself near the corner where rum is sold, in order that he might hear the various reasons assigned for taking a morning dram. One person came stretching and yawning up to the bar, remarking that he was unaccustomed to sleeping away from home, and felt unpleasant, as he had not rested well. He took his dram. Another had slept in a berth near the engine, and his head was confused. He took a little to clear his ideas. A third walked up saying, "I will take some brandy, because I love it." Here was honesty. The others loved it, and they drank because they loved it, but they did not like to say so; and they flattered themselves that their excuses justified them in the eyes of all those who heard them. But none were deceived except themselves. No man drinks spirit at the present day, unless he loves it, and every such one had as well say it honestly, as to deceive himself and blind his own eyes with false pleas.—*Ib.*

A TURK'S LOGIC.—It is a crime in the code of Mohammed to drink wine. When a company of American travellers called for this article at a lodge kept by an elderly Turk, honest Mehemet replied that he kept nothing of the kind; and to our further inquiries, replied, that he saw no difference in criminality between *selling* wine and *drinking* it. The old man had evidently picked up some information from the numerous Europeans with whom he had necessarily come in contact; for, when learning that we were Americans, he inquired if it was true that we had sent out missionaries to make converts of the Turks, in ships laden with wine and ardent spirits.—*Dr. Dekay.*

Riches take wings and fly away.—An old divine, commenting on this passage, observes, "Clip their wings by seasonable liberality, and you will keep them at home."

BOOTS AND SHOES.

GEORGE ADAMS,

RESPECTFULLY acquaints his friends and the public, that he is now making up and will keep constantly on hand, an elegant assortment of Boots and Shoes, for Gentlemen and Ladies' wear, which he offers for sale at his shop on Upper street, opposite the City Porter House, on the most liberal terms, for cash.

WANTED IMMEDIATELY,

EIGHT OR TEN Journeymen Shoe-makers, capable of manufacturing first rate boots and shoes, to whom liberal wages will be given.—Also, three or four APPRENTICES to the Shoe-making business. GEO. ADAMS.

Lexington, Sept. 4, 1833. 8-tf

GEORGE W. TUCKER,

BARBER

AND FASHIONABLE HAIR-DRESSER,

HAS lately opened a shop on Main-street, first door below the Lexington Library, where he carries on the above business in all its various branches. His mode of cutting hair is new, and by those who have become acquainted with it, highly approved. He flatters himself that his qualifications to carry on his business, are too well known to the citizens of Lexington, to need another word of commendation from him. At any rates he certainly has no objections to gentlemen giving him a call for the purpose of testing his qualifications.

Lexington, October 9, 1833. 13-6m

NEW AUCTION

And Commission Store.

THE undersigned has commenced the above business, and will be ready to attend to sales either public or private, at his Auction room, on Main-street, opposite the Post-Office. F. MONTMOLLIN.

Lexington, Ky. October 31, 1832—18-tf.

Pocket Bible Dictionary.

A POCKET DICTIONARY of the Bible, edited by Archibald Alexander, D. D. and published by the American Sunday School Union, 546 pages. This Dictionary contains a greater number of articles, and more matter than any work of the kind now published; and its great advantage over all other similar works, is, that it explains and defines such terms as teachers and common readers of the Bible wish to have explained, such as, access, accursed, appeal, arrow, ascension, assurance, astrologers, atonement, &c. It gives the definition of theological terms, and the illustration of religious doctrines and precepts and ancient customs and manners, as well as a knowledge of the geography, natural history and biography of the Bible.

Julia changed; or the true secret of a happy Christmas, illustrated with a variety of cuts.

The Ringleader, a tale for boys, illustrated by a variety of fine original cuts.

The Only Son, or the history of Jonah Ross and his mother, a beautiful story for boys; illustrated by a great variety of fine original cuts, will be published in all next week.

CHILDREN'S BOOKS.—A large assortment of cheap reading books, of every size, for children and youth, prepared with great care, and illustrated and embellished in various forms, may always be found at the American Sunday School Union Depository, No. 146 Chesnut st. nearly opposite the Arcade; and at the Sunday School Depository in Lexington Ky.

L. STEPHENS, *Agent,*

July 24.—9by *For the Lex. Depository.*

MERCHANT TAILORS'

FASHIONABLE STORE.

No. 2, Cheapside, Lexington.

WILLIAMS & WILSON

HAVE just received and are now opening a full and splendid assortment of the latest and most fashionable style of

Cloths, Cassimeres & Vestings,

Consisting of every variety of colour and quality, suitable for Gentlemen's dress and wear; also Hosiery, Suspenders, Shirts, Dickeys, Collars, Stocks, Handkerchiefs, Gloves, Umbrellas, Walking Canes, Pocket Books, Guard Chains, &c. &c. A small assortment of

Ready-Made Vests & Pantaloons.

and many other articles appertaining to Gentlemen's wear, too tedious to mention. ☞Please call and examine.

☞*Latest Fashions just received.*

N. B. All orders from a distance thankfully received and promptly attended to.

June 5. 1833.—48-tf

New Drug and Chemical

STORE.

GEORGE W. NORTON,

WHOLESALE & RETAIL DRUGGIST,

Opposite the Library, Main-Street, Lexington, Kentucky,

IS NOW receiving from PHILADELPHIA and BALTIMORE, an extensive Invoice of

FRESH MEDICINES.

The stock, consisting of near 100 packages, includes a general assortment of *Drugs, Medicines, Patent Medicines, Paints, Dye Stuffs, Surgical Instruments, Glass-Ware, Perfumery, &c.*

From the pains he has been at in selecting the best of every article, together with his exertions to please, he hopes will secure him a share of public patronage.

Physicians and others are respectfully invited to call and examine his stock.

☞All orders from Physicians and dealers in Medicines will be thankfully received and carefully attended to.

Physician's prescriptions neatly and accurately compounded.

☞Medicines delivered at all hours of the night.

June 5, 1833.—48-tf.

Copper, Tin, and Sheet Iron

MANUFACTORY.

☞Sign of the GOLDEN COFFEE-POT.☜

Miller & Farrar,

(Main Street, one door below J. McCauley's Grocery)

RESPECTFULLY inform their friends and the public, that they have commenced, at their stand, the manufacture of every article in the above mentioned line of business; and where they keep constantly on hand for sale, a large assortment of ware of the best quality, which they will dispose of upon the most moderate terms. Their experience in business will enable them to execute all orders in their line with neatness and despatch; and they pledge themselves that their articles shall not be excelled in quality of material, workmanship, or cheapness. Merchants, and all others, wishing to purchase, are invited to call and see for themselves.

Mr. MILLER having worked seventeen years at the Copper Smith business, and having had for the last seven years much experience in making Pipes for Steam Engines, Copper Cistern and Liquor Pumps, they are able to warrant their work as being cheaper and better than any ever manufactured or sold in this city.

☞Tin ware exchanged for old pewter.

MILLER & FARRAR.

Lexington, Aug. 14, 1833. 5-tf

NEW GROCERY

AND PLANK YARD

JOHN SHROCK, has the pleasure of informing his friends and the public generally, that he has commenced the Grocery business, in connexion with a Plank Yard, formerly owned by Mr. B. Blunt. He has a first rate assortment of family Groceries, such as Tea, Coffee, Loaf, Lump and New-Orleans Sugar, Spices, Pepper, Lamp Oil, Fish, Molasses, Cheese, Nails, &c &c.

Also: A general assortment of Planks, Scantling, and Cedar Posts, &c. all of which will be offered on as good terms as they can be had in Lexington. The establishments are placed under the management of J. S. Freeman, whose attention to the business, he hopes will merita share of public favor. The attention of the public is respectfully invited.

Lexington, October 24, 1832—17-tf

☞**TRUSSES.**☜

JOHN M. HEWETT,

TRUSS, BANDAGE, AND SUSPENDER MANUFACTURER,

Opposite Washington Hotel,

Corner of Short and Main-Cross Streets,

LEXINGTON, KY.

TRUSSES of all descriptions, for every kind of Rupture. Suspensory or Scrotal Bandages. Riding Girdles of all kinds, (with and without springs,) with private pockets. Medical Pocket Cases for phials or instruments.—Ladies' and Gentlemen's Back-stays. Suspenders, a great assortment of all kinds. Female or Parturition Bandages. Uterine Compress Bandages—a late invention, of great importance to those who practice midwifery—(demonstrated and recommended by Professor W. H. Richardson.)

☞The above articles will be sold low for cash, wholesale or retail.

Lexington, July 31, 1833. 3-by

MIDWIFERY.

THE Subscriber respectfully informs the public that she has removed to the city of Lexington, and intends to practice her profession, having been engaged in the practice of midwifery for eight years. She has read the best practical writers and studied under Elizabeth Walker, her mother, lately deceased, and from the success which has attended her labours, she hopes she will be able to give ample satisfaction to all ladies who may think proper to patronize her. Place of residence opposite the house lately occupied as the Western Luminary Printing Office, on Main street.

HELLEN HERRING.

Lexington, Sept. 11, 1833. 9-tf